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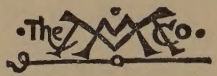
THE BUSINESS OF MISSIONS



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THE BUSINESS OF MISSIONS

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BY

CORNELIUS H. PATTON

Home Secretary of The American Board of Commissioners for Foreign Missions. Author of "The Lure of Africa," "World Facts and America's Responsibility"

New York

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IF YOU ARE A CHRISTIAN
AND ALSO A PRACTICAL MAN
THIS BOOK IS DEDICATED
TO YOU

Ruth Campbell 5-22-59

FOREWORD

This is a business view of foreign missions; but let no one suppose it is a view of foreign missions for the sake of business. The idea, it seems to me, that the churches, the schools, the hospitals, and the presses we establish in foreign lands are beneficial to American trade has been sufficiently exploited. The contention is true enough. That the missionary is a pioneer of commerce is established beyond debate. By his teachings, and even more by his manner of life, he creates a thousand appetites which must then be supplied. The argument is correct, and, in a way, it is legitimate, since commerce is one of the agencies of God for the civilization and advancement of the race. The merchant who ships useful goods to foreign lands is a benefactor of mankind. He deserves our encouragement and praise. I am glad the missionary can open to him new fields of enterprise in other lands, and can help establish him in the confidence of their peoples.

But to argue the case for foreign missions on that ground is, in my opinion, a dangerous thing. What has been called "the most selfless venture of the Church" cannot be urged on the basis of increased business done and profit made without suffering loss in another and more valuable kind of prestige. List all the benefits you can; unfold the sale of tools, tractors, ploughs, winnowing machines, sewing machines, pumps, kerosene, shoes, and cotton goods, and all the rest, and in not one instance or in all together have you touched the mainspring of the missionary enterprise. St. Peter or St. Paul would not know what you were talking about. Jesus Christ would

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not recognize in the enterprise that for which He sacrificed His life.

I am inclined to think, moreover, that the Church public has been sufficiently "fed up" on the commercial argument for missionary work. I received recently a printed letter, addressed by the committee of a certain Church to its members, appealing for a generous response in their canvass for missionary funds, which contains this sentence: "Christianity abroad is the best BUSINESS proposition ever offered America." There you have it in its most offensive form. "Send out your missionaries, pray over them, lay hands solemnly upon their heads, read their letters, pay their bills, and charge it to publicity! *It will pay!*" That sort of thing in the *Wall Street Journal* or in a *Babson Report* might be impressive but its appearance in a Church publication defeats its own ends. I am convinced the business people in the Church prefer to have the missionary cause presented to them on the highest possible grounds. I believe they are more interested in what America can give than in what America can get in this way. They are accustomed, indeed, to think of Foreign Missions not as a business proposition but as a world-wide application of the Golden Rule.

The business view of missions, then, let it be understood, relates here not to the motive but to the character and conduct of the work. We have to do with an altruistic enterprise which has reached majestic proportions. The people of the churches should understand it in the whole range of its operations in order to be able to appraise it according to a true standard of values. We are in the business of doing good on the widest possible scale, and in a way which should commend it to business minds. Enough of armies, of strategy, of campaigns, of firing-lines, of trenches, of conquests, of crusades! It is time

to talk in a different tongue. We are living in a business age, the Church is made up largely of business men and women, we believe as never before in business efficiency, in business results. It is a working, rather than a fighting, Church to which we belong. Both figures are Biblical, and we have the right to take our choice.

The business point of view offers the opportunity not only for a new but also for a comprehensive treatment of the case for missions. It emphasizes the intensely practical character of the work; it opens up a multitude of interesting questions as to organization and procedure; it takes us into the various departments on the field; it leads to an examination of how things are handled at home. Above all, it puts the matter up to us church people as a business of our own, a concern in which every sincere and earnest Christian must have a part. In a word, Foreign Missions is revealed by it as *the Great Business of the Church.*

In the preparation of the book I owe much to my friends of the various Mission Boards, who have stood ready to answer questions and furnish facts without stint. Let me mention four in particular. In all probability the book would not have been attempted but for the exhortations and persuasions of Mr. Fennell P. Turner, Secretary of the Foreign Missions Conference of North America. Representing over one hundred Mission Boards and agencies, he was able to overcome my reluctance to undertake a task which appeared to me to belong rather to a business man with missionary background and experience. Painfully conscious of my limitations in the matter of time and talent, I could hardly refuse to attempt a service urged upon me in that way. Under the circumstances I naturally looked to Mr. Turner for criticism and advice when the work was done. He was kind enough to read

the manuscript and offer many valuable corrections and suggestions.

In addition, I would express my obligation to Mr. James M. Speers, of New York, who by his counsel gave me the point of view of a business man, widely traveled in the foreign field and thoroughly acquainted with Mission Board administration; to Rev. Milton T. Stauffer, the editor of the China Survey volume, to which frequent reference is made, who kindly checked up my statistics and statements in the second chapter; and especially to my colleague, Dr. D. Brewer Eddy, who generously acted as my proxy in the early stages of publication while I was detained in Europe.

Accuracy has been sought for throughout the book, but I do not flatter myself that no slips have occurred. All I can say is that my friends have done their best to keep me straight in a treatise which ranges rather widely over the world. Far more concerned am I lest the book may fall short in the main count. The opportunity to commend missions as a business is so great that it should have come to better hands. I have wanted to interest our Christian business and professional men in the most stupendous undertaking which has ever been conceived by man, which, in fact, could never have been conceived by man apart from divine revelation and command. If I have succeeded in interesting them to the extent that they will wish to pursue the study in other books and ways, I shall feel amply repaid. C. H. P.

Boston, Nov. 28, 1923

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THE BUSINESS OF MISSIONS

SALUT AU MONDE!

I see African and Asiatic towns,
I see Algiers, Tripoli, Derne, Mogadore, Timbuctoo, Monrovia,
I see the swarms of Pekin, Canton, Benares, Delhi, Calcutta, Tokio,
I see the Kruman in his hut, the Dahoman and Ashantee-man in their huts,
I see the Turk smoking opium in Aleppo,
I see the picturesque crowds at the fairs of Khiva and those of Herat,
I see Teheran, I see Muscat and Medina and the intervening sands, I see the caravans toiling onward,

* * * * * *

I see ranks, colors, barbarisms, civilizations, I go among them, I mix indiscriminately,
And I salute all the inhabitants of the earth.

* * * * * *

You mountaineer living lawlessly on the Taurus or Caucasus!
You Bokh horse-herd watching your mares and stallions feeding!
You beautiful-bodied Persian at full speed in the saddle shooting arrows to the mark!
You Chinaman and Chinawoman of China! you Tartar of Tartary!
You women of the earth subordinated at your tasks!

* * * * * *

You thoughtful Armenian pondering by some stream of the Euphrates! you peering amid the ruins of Nineveh! you ascending mount Ararat!
You foot-worn pilgrim welcoming the far-away sparkle of the minarets of Mecca!

* * * * * *

You Hottentot with clicking palate! you woolly-haired hordes!
You own'd persons dropping sweat-drops or blood-drops!
You human forms with the fathomless ever-impressive countenances of brutes!
You poor koboo whom the meanest of the rest look down upon for all your glimmering language and spirituality!
And you each and everywhere whom I specify not, but include just the same!
Health to you! good will to you all!
My spirit has passed in compassion and determination around the whole earth.
Toward you all, in America's name
I raise high the perpendicular hand, I make the signal.

WALT WHITMAN

THE BUSINESS OF MISSIONS

Chapter I

A GOING CONCERN

EXACTLY that. When our Lord gave those final instructions, "Go ye into all the world and preach the Gospel to every creature," His followers took the matter seriously and literally. From that time on, going became the business of their lives. The Book of Acts is principally taken up with the story of their marches. We see them going to Samaria, Syria, Cyprus, Pamphylia, Galatia, Asia, Macedonia, Greece, Italy, Spain. The missionary journeys of Paul were the typical thing in the early Church. He called himself the "Apostle to the Gentiles" (foreigners) and he could not have made the purpose of his ministry more plain if he had nailed over the door of every Church he founded a sign reading, This Is a Going Concern.

In the two centuries which followed, we see Christians fired with the same zeal going to Edessa, Armenia, Persia, Media, Parthia, Bactria, Arabia, India, Egypt, Cyrene, Carthage, Gaul—in fact, to the remotest sections of the Roman Empire. In 313 the emperor was converted and the government became the protector and patron of the new faith. This greatly broadened the domain to be traveled, since the fringe of outer barbarism must now be reached. The world little realizes what it owes to the intrepid souls who were responsible for the fact that when Rome fell it fell into the hands of nations who had learned

of Christ, and so were disposed to build the new civilization on even a partially Christian plan.

Thus in the fourth century we see Ulphilas going across the Danube to the remote country of the Goths, to give them an alphabet, a written language, and the Bible, which became the earliest Teutonic literature. About the same time we see Martin, Bishop of Tours, going to the Franks and establishing Christianity over a large area of what is now France. In the fifth century we see St. Patrick going throughout the length and breadth of Ireland, in response to a vision such as Paul's man of Macedonia, saying "We intreat thee to dwell among us." In the sixth century we see Columba going to Scotland and establishing his famous missionary training school at Iona—which accounts for several things today among the Scots. In that same century we see even a greater thing: St. Augustine, with his band of forty monks, going to our Saxon forefathers, and converting Ethelbert, King of Kent, who in turn led the nation to Christ. In the eighth century appears Boniface. We see him going as far as Germany, where in twenty years he baptized 100,000 of the pagan inhabitants, and then in the attempt to pass on to Holland, met with a martyr's death.

These are a few among many, for this is not to be a chapter filled with missionary history, and we cannot even catalogue the men who established the Christian religion in the Western World and made possible the civilization of Europe and America. We cannot stop to argue about what those long periods when there was little or no going involved for the Church and the world; nor can we describe how the going was resumed and the modern Church took up her task anew. Enough just now to realize that Christ's world program has never been lost to view and that a new and glorious start was made when William

Carey went out from England to India in 1794. Since then the procession of missionaries has grown to such proportions that their maintenance has become the great business of the Church.

Look at the map today. It is dotted over with the stations and outstations of Mission Boards. There are seven thousand in China alone. Possibly there are five times that number in the world. Few, indeed, are the lands without a missionary man or a missionary institution. In rapid succession the modern Church has entered India, South Africa, Polynesia, West Africa, Burma, China, British Guiana, Ceylon, Western India, Java, Siam, Mauritius, Madagascar, Turkey, Persia, the Sandwich Islands, Sumatra, Borneo, Egypt, Japan, Central Africa, Korea, and Latin America. We may say that the great non-Christian lands are all occupied by missionaries today, as well as many lesser regions. The Church has belted the globe with her outposts along every possible travel route. John Ellerton, in that exquisite evening hymn, "The Day Thou Gavest, Lord, Is Ended," celebrates the traveling Church in a way we all have come to love:

We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun, that bids us rest, is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

We owe it to the Moravians, indefatigable in missionary zeal, who anticipated Carey's movement by sixty years, that Greenland and the inhospitable regions of the Arctic Zone have been penetrated in the name of Christ. We owe it to British and Continental societies particularly that no climate in the tropics has proved too deadly and no coral island too remote for Christian occupation and aggressive work.

It is true that great stretches of unoccupied territory may be found in the Sudan and other parts of Africa; also in India, China, and Latin America; but the Church is not through, and heroic souls will be forthcoming to open new doors in the unevangelized portions of the earth. The other day the papers contained the account of the murder by brigands of Dr. Albert L. Shelton, on the border of Tibet. Here was a medical missionary of heroic build and intrepid courage, who had been sent out by the Disciples Board of America, to establish work in that long sealed and jealously closed land. By the magic of healing Dr. Shelton was winning his way among the wild tribes and, but for his untimely death, would have penetrated to the sacred city of Lhasa, where the Dalai Lama had desired him to erect a hospital. The brigands halted the man, but not the enterprise.

The moment the ban is lifted, men and women will be ready to enter Afghanistan, Beloochistan, Turkestan, Central Arabia, and the other areas from which the missionary is now excluded. The day cannot be long delayed when the statement that the whole world is open to Christ, often erroneously made in missionary conventions, becomes true, and then the Church for the first time will stand face to face with the actual opportunity of preaching the Gospel to every creature.

A correct idea of missionary work can only be formed

on the basis of some such world survey as we have briefly sketched, showing that "the genius of the Christian religion is its spirit of expansion."

GETTING HOLD OF THE FACTS

And now, to drop the above literal application of the phrase, "going concern," and use it in the ordinary business sense, we will try to set forth the missionary enterprise from the standpoint of its magnitude and success. Men of vision, whatever their calling, appreciate big things and rise to big opportunities. They know a "going concern" when they see one, and they understand and prize what partnership in such a concern involves. Here is the biggest undertaking in all the world, although few of the men of our churches appreciate the fact, and are, therefore, not putting forth serious efforts to carry the project through to full success! How shall we make them see; how shall we secure full co-operation from them?

Such as have attended religious conventions have come to know the facts, at least in their larger outlines. They go as delegates to the convocation of their Church; they hear and meet distinguished missionaries; they look on while the panorama is unfolded in addresses and reports of an enterprise which encircles the globe; they hear the great missionary hymns of the Church sung, and on this tide of sacred enthusiasm catch the vision of a world in process of redemption. Such men go home saying, "This is great; this is glorious. Why haven't I been sensible of it before?"

This convention treatment, however, cannot be generally administered. It is not as easy even as it used to be to persuade a business man here and there to attend the conventions of the Church. Their refusal runs something like this: "After one takes a summer vacation, and a win-

ter vacation, and plays his share of golf, the time that remains is all too short for attention to business and a decent contribution of civic effort. Moreover, conventions of late have become impossible, they have increased so enormously in number. Every sort of association must get together once a year in some distant city, fill the hotels, wear badges, parade the streets, hold banquets, elect officers, and in general make the most of themselves and their cause." This is a human and understandable state of mind. Social and trade conventions? Yes. But does it apply to keeping in touch with the advancing hosts of Christ and helping plan the big things of His Kingdom? Many of the business men on Mission Boards today, who are making their talents felt in the world program of the Church, date the birth of their interest in the business of missions to the first time they spent three or four days in the presence of a great array of missionary facts.

Those who had the privilege of attending will never forget the scene at the World Missionary Conference at Edinburgh in 1910. They are talking about it yet. Even the war has not blotted out the impression of that historic assembly. There, for eleven days, they rubbed elbows with missionaries whose names had become household words from India, China, Japan, Turkey, Africa, and distant islands; they saw Anglican bishops, Methodist bishops, Moravian bishops, Lutheran directors, Baptist, Presbyterian, Congregational officials, famous preachers of a dozen lands, with here and there a towering political figure and a goodly number of men of affairs—all meeting and mingling on common terms, engrossed in the one great task of giving Christ to the world.

No wonder Edinburgh issued in a movement looking to the unification of missionary planning and operation throughout the world! No wonder that under such con-

ditions the doctrinal and ecclesiastical ideas which divide the forces of Christ were for the most part forgotten, lost to sight in the presence of the supreme obligation of the Church! Those present at this second of the world conferences came away feeling that they had participated in one of the historic assemblies of the Church, that the Kingdom for which Christ lived and died had, under their very eyes, appreciably advanced. A few years will probably see another such massing of the world's missionary forces, it may be, in the United States, or in Australia, or in Germany, or in Japan. Wherever it is held, it is bound to be in some ways even more significant, and certainly will be more inclusive than the one at Edinburgh. Honored and happy will be the business or professional Christian man who is chosen to attend that gathering.

A GOING EDUCATIONAL CONCERN

Better even than attending conventions to convert men to go in big for the mission cause, is travel abroad. Christian men of affairs who have journeyed over the world and have cared enough about their religion to visit missionary colleges in the great cities have uniformly come back enthusiastic over the work these institutions are doing. We are going to let such men furnish us with a large body of fact and opinion which will form an excellent basis for an intelligent judgment on the reader's part.

No man of goodwill ever visits Constantinople without admiring those two great schools on the Bosphorus, Robert College and the American College for Women; or stops at Smyrna without delighting in the International College, located at Paradise at the back of the city; or delays at Beirut without admiring the superb buildings and the

splendid work of the American University, overlooking the blue waters of the Mediterranean and spreading its influence throughout Bible lands. Similarly the tourist in Egypt who is sufficiently interested in present-day Egyptians to call at the American University at Cairo, comes away rejoicing that there are those in America who make work such as he sees done there a glorious reality.

Travelers discover a concrete and impressive demonstration of one of the best lines of missionary activity in such schools. A well-established college, on a commanding site, with its chapel, recitation halls, laboratories, dormitories, residences, faculty and student body, serves to envisage missionary enterprise in a convincing way. Those who grow enthusiastic over such schools do not misplace their confidence. In view of the brevity of his acquaintance the probability is that the tourist underestimates rather than overestimates their worth.

Well-disposed government officials of the countries where the Christian colleges are located know them even better. Rustem Pasha, once minister to Great Britain, and Governor of the Province of Lebanon, speaking to Dr. Daniel Bliss, the founder and President of Beirut University, said:

> I do not know how much mathematics or how much history, philosophy or science you teach at your institution, but I do know that you make *men,* and that is the important thing. And I wish I had one of your graduates to put in every office in my province. I would then have a far better government than I have now.

Professor William L. Westerman, of Cornell, the advisor of our government upon Western Asiatic affairs at

the Peace Conference, in an article in *Asia,* quotes an eminent young Englishman at the conference who spoke of Dr. Howard S. Bliss (son and successor of Daniel Bliss) as "the root of all good in the Near East." He also gives this incident:

> A Syrian, a graduate of Beirut College, who was urging an American mandate over Syria, was asked what gave him his exaggerated notion of the virtue of Americans. He said: "I know that American business men, if the United States should take over the guidance of Syria, would want to make money out of us. But they would leave us our independence; and they would leave with us some of the money which they made in our land, in the form of hospitals and schools." Then with great earnestness he spoke of Dr. Howard Bliss and his father, paying to them and their work a tribute such as few men have received and only really great men could deserve: "I owe to my father and mother the fact of my birth. Everything else that I have and am in life, my professional training, my views of life, even my love of liberty, all this I owe to Beirut College, to old Dr. Bliss and Dr. Howard Bliss." The man who spoke was not a Christian. He was a Mahommedan Arab.

Mr. Robert A. Woods, a well-known American social service worker and educator, head of the South End House of Boston, on his return from a trip around the world for the purpose of studying the social aspects of foreign missions, wrote to a prominent layman of a denomination which has no work in the Near East his impressions of missionary education in that storm center of the modern world:

> Before I reached the Near East coming from China and India I was strongly inclined to feel that the United States should undertake the mandate for Armenia. When I got into that part of the world I changed my mind. This was partly because I learned of a better way to accomplish a larger and surer result. The American colleges in that part of the world can do ten times as much as the mandate and at a fraction of the cost. Unstinted approval of their work by Lord Bryce and Lord Cromer, and latterly by Henry Morgenthau, makes this clear.

Now what these observing men have said of missionary colleges in the Near East can be paralleled in other parts of the world. The list is so long as to prohibit even mention of them all, to say nothing of attempting worthy characterization. But we have in mind colleges in India like the Forman Christian College at Lahore, supported by the Presbyterians and intimately associated with the name of Dr. J. C. R. Ewing; Reed College at Lucknow, supported by the Methodists; the American College at Madura, maintained by the Congregationalists; Bishops' College at Calcutta, the child of the Church of England; the Baptist Mission College at Serampore, where Carey began his work. There are thirty-four such institutions of higher education in India, under Christian auspices. Perhaps the Madras College, maintained by a group of denominations but founded by the United Free Church of Scotland, is as good an illustration as we could choose. No one can visit Madras and see those college buildings occupying several city squares, with their stone colonnades, towers, and domes, and a facade like that of an European university hoary with age, and not receive an impression

of the dignity and strength of the Christian educational enterprise in a backward land.

A tourist in Tokyo will be rewarded by spending several days inspecting the four Christian colleges which occupy strategic positions in the great capital: the Meiji Gakuin of the Presbyterians, the Aoyama Gakuin of the Methodists, St. Paul's College of the Episcopalians and the more recent Union College for Women.[1] In Southern Japan, he should not miss the Kwanzei Gakuin, a union institution, located at Kobe, or the Doshisha University, at Kyoto, founded by the famous Joseph Neesima and supported by the Kumiai (Congregational) Churches of the land. When he learns that the Doshisha enrolls over 3,000 young Japanese seeking a Christian education, he will be prepared to appreciate better how strong is the influence of the Christian movement in Japan. He will also be fair-minded enough to confess a new respect for what the Mission Boards have done. He will be wondering, too, how all these splendid schools came to be—who conceived the idea possible, who furnished the funds.

Reference will be made in later chapters to famous schools in China, like St. John's in Shanghai and the Christian colleges in Canton, Nanking, Changsha (Yale in China), Chengtu, Tsinanfu, and Peking, that to so large an extent are union institutions. Every traveler can usually find some college in China in which his denominational representatives are at work, and be convinced that results are obtained which filter into every department of the nation's life.

Colleges for women are among the finest examples of going educational mission concerns. These are found in every mission land as the crowning expression of the

[1] All these institutions have suffered severely by the great earthquake.

highest ideals for womenhood. In recent years higher education for the women of mission lands has been prominently before the public by reason of the successful campaign in behalf of seven union Christian colleges of the Orient. The list is worth recording: Women's Christian College of Tokyo, Yen Ching College of Peking, The North China Union Medical College for Women of Peking, Ginling College of Nanking, The Isabella Thoburn College of Lucknow, The Woman's Christian College of Madras, The Union Missionary Medical School of Vellore. The mere names suggest how extensive and impressive is the work in this line which the Churches of Europe and America have projected into the non-Christian world. We venture to say that nothing finer is being done anywhere in the name of Christ. The discerning directors of the Laura Spelman Rockefeller Memorial Foundation contributed $1,000,000 toward the $3,000,000 fund for the erection of buildings and the better equipment of these seven schools. Business men will appreciate the significance of this endorsement.

We have dwelt upon the colleges of mission lands not only or primarily because they "show off" the work and appeal strongly to travelers, but because they reveal better than other institutions, how missions function for the production of leadership in Church and State.

It should be kept in mind, however, that mission colleges are the crowning feature of a system beginning with the kindergarten and reaching up to the higher levels of learning, and are not isolated institutions. Without the lower schools, as feeders, the colleges could do little. And these lower schools, quite apart from what they do for the colleges, accredit themselves as immensely successful and worth while. Indeed, not a few missionary leaders place

the main emphasis in the scheme of Christian training upon the academy or high school. These urge that the academy period offers a far better opportunity for the formation of Christian character, and that comparatively few students can, or should, continue as far as the college. Argument aside, in most missionary lands the high schools outnumber the colleges by about five to one, and everywhere they are yielding large returns for the investors. Such an institution as Silliman Institute in the Philippines, with its thousand boys and its superb morale, defies all calculation as to influence and reach. One authority who knows India from end to end speaks of the "teen-age" schools as the best work done to redeem that land, and cites as an example the school of Rev. Tyndale Biscoe, of the Church Missionary Society of England, at Shrinagar in Kashmir. This school is admired throughout India for leading the boys to Christ and building up in them Christ-like traits. Situated on a beautiful lake at the base of the Himalayas, it is famous also for its regattas and its devotion to wholesome sports. The remark is common: "No person should visit India and not see this school."

While we are avoiding broadsides of statistics, it may not be amiss to note here that there are 420,000 pupils in all India in mission schools. In China there are 245,-049 pupils of all grades. The figures for the whole mission world are not available, but we find that the Foreign Boards of the United States and Canada in 1920 were maintaining schools which enrolled over 600,000 pupils. Taking the Foreign Boards as a unit (and their international organization now makes this possible) we may consider them to be the most powerful educational influence in the world.

A GOING MEDICAL CONCERN

One of the best-known newspaper correspondents, whose articles on international affairs are syndicated in nearly a hundred prominent journals, upon his return from a trip to the Levant a few years ago, dashed unceremoniously into the office of the writer and burst into a torrent of good-natured expostulation, after this manner: "Why don't you people make more of Dr. Cyril Haas? Why don't you advertise him? Why don't you get excited about him? I feel like throwing up my hat every time his name is mentioned in my presence. You have no idea what that man is doing at his International Hospital at Adana. Do you know that even the Turks are singing his praises? Have you heard that when he was taken ill with typhoid, and his life hung in the balance, the Turkish authorities had ice brought from the war-ships in the harbor of Mersine thirty miles away, and ordered prayers to be said in his behalf in all the mosques of the city? Down on their knees, with their faces on the ground, they prayed to Allah to spare this Christian doctor, because they could not get along without him, and because they loved him. You ought to be bragging about that man." Thus he tore along in his enthusiastic way, telling tale after tale of Dr. Haas and his medical work. When the man paused to take breath we informed him that we were giving all those things and many more, to the world as we had opportunity, that we were particularly glad to have the endorsement of them by a foreign correspondent, and that nothing too good could be said about Cyril Haas.

The incident illustrates how medical missionary work seems to take hold of the imagination of all who visit the hospitals in foreign lands. Missions and medicine are

a mixture which every one appears to approve. Blasé newspaper men grow enthusiastic; cool-headed college professors nod consent; business men say, "This is the real thing"; doctors, of course, glow with professional satisfaction. Whatever hesitation or unbelief may be entertained as to other forms of work abroad, all have a good word for the foreign doctor. Medical missionaries like Dr. Grenfell of Labrador, or Dr. Teusler of Japan, who have gifts of utterance as well as of healing, get an eager hearing wherever they go. Unfortunately for the unenlightened public these medical men must stick closely to their jobs. They live in such abysmal depths of suffering and want that with difficulty can they be persuaded to take an occasional furlough in the United States. And, when here, professional ethics, as well as innate modesty, inclines them to reticence in regard to their services to humanity. On this account business men should take the greater pains to acquaint themselves with this important department of mission work.

Every layman, in order to appreciate what the Church is doing to alleviate suffering and overcome disease throughout the non-Christian world, should read a book entitled "Medical Missions," by the late Bishop Lambuth, of the Southern Methodist Church. It is a shame for such heroic service to go unheralded except as an occasional newspaper correspondent or a haphazard globe-trotter stumbles upon a man like Dr. Haas of Adana.

Even better would it be for our laymen to read the lives of great medical missionaries. For example: the life of Dr. Joseph P. Cochran, of Persia, who became the "beloved physician" not only to multitudes of patients in his hospital at Urumia, but to a great district, where poverty and disease had reigned unchecked for thousands of years. Dr. Cochran's rare gifts as an adviser and ad-

ministrator gave him a position of unique influence and power in national and international affairs.[1]

The men of our churches should know about "Shepard of Aintab," whose influence among Turks, Kurds, Armenians, and Circassians in Central Turkey was so great that the bandits even refrained from molesting him on his journeys into the mountains. His high reputation caused the Protestant Christians of the region to be known as "Shipperts." When a Turkish sultan bestows an imperial decoration upon an American doctor, American business men may well believe it worth their while to become familiar with his story.[2] Dr. W. J. Wanless of Miraj, India, is known all over the Bombay Presidency; and it is no unusual thing for patients needing expert surgical attention to be sent to his hospital from the remotest corners of the land. Bishop Lambuth quotes Nibal Singh, an Indian writer, as saying: "Within a radius of 250 miles of Miraj, there are numerous hospitals maintained by the government, most of them under the charge of British physicians; yet so famous is this missionary doctor, that during a recent year he performed twice as many as the total operations performed in all other hospitals within this area." During the period in question Dr. Wanless performed more than 25,000 surgical operations, of which over 6,000 were for cataract, 900 for stone in the bladder, and 1,800 abdominal operations, including 400 on the stomach, the largest number of any one operator in India for gastric disorders. "No wonder," remarks this Indian observer, "his name has come to be almost worshiped in Hindu and Moslem homes."

Americans are justly proud of the work done by Dr. Walter Reed in blotting out yellow fever through his

[1] See "The Foreign Doctor," by Robert E. Speer.
[2] See "Shepard of Aintab," The American Board, Boston.

experiments in the laboratory of Johns Hopkins and in Cuba. With deep gratitude they recall how Dr. Lazear laid down his life in this same cause. It has been estimated that the recurring plague of yellow fever in the United States has taken a toll of not less than 100,000 lives and that the money loss from the one plague of 1878 amounted to $100,000,000. All physicians, like Dr. Reed, who are battling with disease in its most deadly forms are of true missionary stuff and we honor ourselves when we honor them. Dr. W. W. Peter has had the courage to tackle the stupendous problem of contagions and plagues in China, a land which has been called "the fountain-head of diseases." He has devised a method adapted to the heterogeneous, untutored, and superstitious masses of China's overpopulated towns. First he arouses the curiosity of a village by means of pantomime shows, working models, highly original exhibits, stereopticon pictures, and the like; then he follows this up with lectures of a popular nature and ends with home thrusts so witty and telling as to carry conviction and lay the basis for reform. His traveling exhibit fills thirty-eight packages and requires 81 coolies to transport. His tours have been in the nature of triumphal processions. In Hangchow, where he had the hearty cooperation of the police and the local officials, the attendance upon his meetings was 7,000. Among others who studied his exhibits and listened to his advice were the abbot of a famous Buddhist monastery and one hundred of his priests. Dr. Peter has the backing of the China Medical Association and is financed in part by his own Board and in part by the Y. M. C. A. His tours, however, are largely self-supporting, the drama-loving Chinese regarding the exhibit as about the best show they have ever paid to attend. As a result of this work the more progressive officials in cer-

tain provinces are instituting practical measures for the elimination of cholera, tuberculosis, and other plagues.

The statistics are not up to date, but according to the latest figures available there are 1,052 missionary doctors maintained by the Protestant Churches, at work in foreign lands. Of these 743 are men and 309 women. To this number may well be added 537 missionary nurses and 230 native physicians who are serving in mission hospitals or dispensaries. Include 2,106 trained assistants, and we realize how many Christian people are engaged in medical relief. Authorities estimate that the 703 hospitals scattered over the world treat over three million patients each year.

Medical missions are a sizable and successful undertaking in spite of the meager equipment afforded by the Churches. In the matter of buildings and furnishings they do not compare favorably with our colleges and universities. Rare, indeed, is it to find a hospital supported by a Mission Board thoroughly modern, well-built, and well-equipped. The one conspicuous exception is the Union Medical College and Hospital of Peking, which owes its up-to-date plant to the broad benevolence of one man. More credit that such splendid results have been achieved and such a superb impression for Christianity has been made is due to the medical men and women we have sent out than to the generosity of the Churches. Medical missions deal with human misery at its depth. They exemplify Christianity as a religion of mercy. They stand for a literal obedience to Christ's command, "Heal the sick." They have become to those without one of the chief credentials of the Church. At the same time, the mission hospitals minister to God's most needy children in the far-away places of the earth, they protect us at home. "Disease," some one has remarked, "is a power

which knows no flag and recognizes no international boundaries." We help to save America when we help to save the world from sickness and want. Medical missions are going lamely in many places because the Church fails to stand behind them in a business-like way, *i.e.*, increase their facilities to keep pace with the increasing business brought to them.

A GOING EVANGELISTIC CONCERN

When you think of Foreign Missions, you should think first of Churches in foreign lands, since they are the heart of the whole enterprise. Out of the Church came the hospital and the college; out of the Church came the dominant ideals of our civilization. The Church is the fountain-head of the philanthropy of our age. The Church is the world's power-house of goodwill.

Where do we find the great Churches of our modern world? In London, Edinburgh, Glasgow, New York, Philadelphia, Boston, Chicago, Seattle, San Francisco, Los Angeles? Yes; but that is not the end of the list. As a result of Foreign Missionary effort we can now add Tokyo and Osaka in Japan, Pyengyang in Korea, Foochow and Amoy in China, Manila and Dumaguette, also, in the Philippines, Ongole and Baroda in India, Uganda and Cameroon in Africa, Rio de Janeiro in South America. In such places as these, also, great companies of worshipers, gathering on the Lord's Day, attest the success of the missionary as a herald of the Cross. We have reached the stage where we can get the impression of numbers.

Dr. Arthur J. Brown states that in the peninsula of Korea there are today more Christians than there were one hundred years after Pentecost in the Roman Empire. And these Korean Christians, mark you, have

all been gathered in the last generation. In the reports from Korea we read of Bible classes attended by 500 men; of 250 men pledging themselves to devote enough days to preaching to equal the work of one man for nine years; of great companies of Christians pledging themselves to begin each day with the petition, "What wilt Thou have me do today"; of station classes of 1,400; of an ox-load of 4,000 copies of St. Mark's Gospel sent to one class and in less than half an hour all gone; of 178 lay workers at a single meeting dedicating their lives to the Christian ministry.

Vivid and inspiring is Dr. Brown's description of a Korean church service:

> Sunday is the great day of the week to these Korean Christians. In their best clothes, carefully laundered for the occasion, they flock to the Church, their clean white figures lending a picturesque attractive touch to the squalid aspect of a Korean village. The edifice is crowded. All Korean congregations sit on the floor, the men with their hats on and the sexes divided by a partition, the preacher standing so that he can see both sides. When the attendance grows so large as to require more room, the minister asks the congregation to rise, to move forward, and to sit down again in closer formation. Few churches in Europe and America have an average attendance at public worship as large as their reported membership. But a typical mission in Korea reports the average attendance at church services as two and nine-tenths times its communicant membership.[1]
>
> The mid-week prayer-meetings are notable char-

[1] "The Mastery of the Far East," by Arthur Judson Brown; Scribner's Sons, p. 470.

acteristics of Korean religious life. The meeting in Pyengyang is probably the largest in the world, the attendance rarely falling below a thousand, and often rising to 1,400. I attended a prayer-meeting in the Yun Mot Kol Church in Seoul, on a dark, rainy night. A Korean was to lead and the people did not know that a traveler from the West would be present; but I found about 1,000 Christians assembled. It is worth going far to hear Korean Christians pray. They bow with their faces to the floor and their praise, confession, and supplication is the out-pouring of those who know what it is to have daily audience with God. This spirit of prayer and Bible study pervades their daily lives.[1]

Is it any wonder that Japanese officials concede that Korea is bound to become a Christian land?

Just outside the castle walls in Tokyo is the Fujimicho Presbyterian Church, of which Rev. Masahisa Uyemura is pastor. One Sunday when we went to worship at this church, we were obliged to stand in the space behind the pews and crane our necks in order to get a view of the preacher. Included in the membership are many prominent residents of the capital, members of Parliament, professional men of note, and some of the representatives of families of high rank, such as Viscountess Mori, widow of the minister of education. Dr. Uyemura himself is a member of the famous Tokugawa family which ruled Japan as shoguns 200 years, the most powerful clan in the history of the country.

A church of quite different type, also attended by educated people, is that of Dr. Kozaki of the Kumiai body. Every appointment is up-to-date—a modern plant modeled

[1] "The Mastery of the Far East," by Arthur Judson Brown; Scribner's Sons, pp. 527–528.

upon the latest American church architecture, including auditorium, parish house, school rooms, etc. Dr. Kozaki has at his side a director of religious education trained in one of the best schools of America. It would be difficult to name an effective church agency which these progressive people have not adopted. The latest addition is a training school for missionaries who are looking forward to work in Korea or in the Pacific Islands, which came under the control of Japan as a result of the war.

The Knox Memorial Methodist Episcopal Church of Manila is the best example of a great Church in the Philippines. With a membership of 1,300 Filipinos, they have an auditorium seating two thousand. Services are held in three native dialects, but English is spoken at the Sunday morning service, conducted by the Filipino pastor, Rev. Nicholas Dizon.

The mystic soul of India is stirred by nothing as by religion. A land of villages, the Churches are mostly of the village type, but there are not lacking great congregations both in the cities and at mission stations where the people come in from the surrounding district for special occasions. The Baptist Church at Ongole, in the Telegu country, is a conspicuous example of a mother Church with many branches. Ongole claims to be the largest Church in the world. The rapidity and steadiness of its growth is the most wonderful thing about it. The late Dr. Jacob Chamberlain, a distinguished missionary of the Dutch Reformed Board, in his reminiscences, tells of visiting the Ongole field in 1863, and of preaching to a hostile population in the bazaar. There were only two Christians in the district at that time, so far as he could learn. Thirty years after, on a revisit to this field, he found a Church with 48,411 baptized mem-

bers and with 150,000 under instruction. The enrollment today must be far beyond those figures. This extraordinary work is associated intimately with the name of Rev. J. E. Clough.

In Africa the Christian Church has made much headway in recent years and offers a number of interesting demonstrations of missionary effectiveness. Some of these will be mentioned when we come to deal with mass movements towards Christianity. In this recently explored continent, where primitive conditions prevail to so large an extent, we have the best illustrations of Church architecture to be found on the mission field. The cathedrals at Zanzibar, Mombasa, and Uganda attest the strength of the Church of England in her African colonies. The Mombasa cathedral stands as a memorial of Bishop Hannington, whose martyrdom at the hand of King Mtesa of Uganda in 1885 evidences how recent all this development has been. At Blantyre, in Nyasaland, there is a noble cathedral erected by the Mission Board of the Church of Scotland (Presbyterian).

The building of the great cathedral at Uganda, in the heart of the continent, was a work of almost superhuman energy and patience. The story of how the materials were gathered and how the work proceeded in spite of apparently insuperable obstacles reads like a romance of the cathedral builders of the middle ages. As completed the building is 210 feet long, with a central square of 90 feet each way, under the dome, which is 90 feet in height. The chancel and nave are 48 feet wide and the ridge of the roof 50 feet high. A congregation of 3,000 can be seated on the floor. All the furniture is of native make, including the large pulpit, the choir screens, and the bishop's throne. The cathedral is built of stone pillars,

burnt brick walls, and tile roof.[1] A structure like this reveals the strength of the Christian movement among a primitive people better than many tables of statistics.

We have a Christian state to rejoice over now in the heart of Africa. Consular reports from Uganda speak of good roads lively with bicycles and motorcycles and of King Kahaka riding about in his motor car. Mission reports declare that paganism is disintegrating, that the forces of Mohammedanism have been put to flight, and Christianity is in the ascendancy both as to numbers and social influence.

Latin America is not a region of the earth that most people would look to for great Churches of the Protestant order, yet even here inspiring examples are found. The great congregation of Methodists in Mexico City has become a familiar sight through its depiction on the screen; it is typical of strong work for Christ going on in other parts of our neighboring republic. Particulars reach us of the growing forces of Protestantism in Rio de Janeiro, and, as it is situated in another continent, it serves to round out our enrollment of going Churches in mission lands. Rio de Janeiro, according to Rev. Samuel G. Inman, Secretary of the Commission on Cooperation in Latin America, is the largest evangelical center in the Latin world. He reports about one hundred preaching points in the city and suburbs. The Pastors' Association has some sixty members. The central congregation of the Brazilian Presbyterian, Baptist, Methodist, and Congregational Churches have large and influential memberships. The First Presbyterian Church reports 1,000 members and has 1,000 children in the Sunday School. Its plant includes social rooms, a printing press, and parsonage.

[1] See article by Rev. F. Rowling, *International Missionary Review*, April, 1919.

In addition to its vigorous work in its nearer parish, in which it conducts fourteen branch Sunday Schools, it supports several missionaries in Brazil and one in Portugal. The annual benevolences amount to $14,000. It counts among its members congressmen, physicians, lawyers, bankers, merchants, and literary men, as well as many from the humbler walks of life. Dr. Alvaso Reis, a native Brazilian, the pastor of this church, is an author of note and recognized as a real force in the moral life of the city. It is Mr. Inman's testimony that on Sunday morning the largest congregations of Rio are to be found in this and the other Churches founded by the Mission Boards.

This honor roll of local Churches of mission origin or administration must suffice. We have chosen the high spots because they indicate the trend of the Christian tide. Thousands of lesser congregations show the same zeal, give evidence of the same energy of spiritual life. To plant in each country a self-sustaining and self-projecting native Church is the main objective of the Mission Boards. That steady progress is making towards this goal in Japan, Korea, India, China, Africa, the Philippine Islands, is demonstrable beyond the shadow of a doubt. An indigenous Church, in the nature of the case, must be a going Church.

MULTITUDES, MULTITUDES IN THE VALLEY OF DECISION

Not even in the strength of these well-established Churches, however, do we find the greatest encouragement today to undertake missionary operations of a magnitude hitherto unknown. It is to the mass movements we must turn to get acquainted with the new and striking thing in missionary progress. A book might well be written upon this one aspect of the Church's business abroad.

It would be a book of thrilling interest. In other periods of the missionary enterprise, there have been mass movements, as in the Sandwich Islands from 1839 to 1841, when over 22,000 were gathered into the Church, and when 5,000 natives would assemble at a single Sabbath service. India, too, in the earlier days, had her great ingatherings. Professor Fleming[1] cites six episodes of this kind previous to 1880, when the movement assumed the dimensions of a tidal wave. Schwartz, a German missionary working under English auspices, baptized 5,000 converts in the Tamil country during three months of 1802. Between 1861 and 1871 the Lutheran missionaries at Nagpur added eighteen thousand to the Churches. The rapid successes have already been referred to of the Baptists in the Telegu country. Thus it had been demonstrated previously in mission history that group solidarity, so characteristic of Hindu society, might be turned to good account in the Christian propaganda. Especially was this known to be true of the oppressed classes, by whom Christ would be welcomed as a deliverer from intolerable deprivations and indignities. Pathetic beyond description is the condition of the low-caste people, known in some sections as Pariahs and in others as Panchamas. Man's inhumanity to man reaches its lowest depth in the grinding of these humble folk under the heel of Brahman scorn and neglect. No airing of ancient philosophies by Hindu intellectuals or abstractions upon the value of the soul can gloss the ugliness of this situation. Sixty-six million human beings are kept in poverty, ignorance, dirt, and wretchedness, by this brutal religious creed.

Gradually it dawns upon the Pariah mind in regard to these strangers in their midst that they really stand

[1] "Building with India," by Daniel J. Fleming, M. E. M.

ready to give them all the helping hand; these people who are as well born as the Brahmans, and far more intelligent and resourceful. The foreigners, they find, are willing to do for them all what they are doing for a few of their number: help them all to a better economic position; show them all the way to self-respect; educate all their children; heal all their sick; and reveal to them all a God who cares for the outcast and claims him as His child. In a word, the Pariah "dog" discovers that the door is open into the Christian connection and he has only to pass through to be treated as a brother man.

The case has but to be stated in the baldness of its human appeal for any one to understand what has happened throughout India in recent years.

First a village here and a village there would break with idolatry and ask for recognition by the Church. Bitter persecution followed, but they remained true. Other villages came over. Marked improvement was noted in the economic life of these converted communities and in the demeanor of the villagers. The Government took notice and rejoiced. The Brahmans were filled with alarm. Then came the avalanche. By 1890, a landslide towards Christianity had set in. Since then the problem of the missionaries has been not how to make converts but how to care for the droves of converts who are yearly pressing into the Church. The task of testing and educating this army of new recruits has been terrific. The missionaries are fully alive to the dangers involved in the extraordinary situation. "Is this merely a social climb, or is it a spiritual awakening?" is the question the missionaries ask as village after village swings over into the Christian camp. They know how insidious material motives are; they are alert to the danger of interested professions. Far more than the critics and onlookers,

they realize all that it means to receive into the Christian body a mass of ill-digested material, and how easily the Church might be dragged down into heathenism in the very act of attempting to lift the heathen up. Every possible safeguard is taken against a too rapid expansion of membership. As one secretary has expressed it: "The native peoples are applying for admission in masses, but it is not true that they are received into the Church in masses."

But how wonderful it all is! What a transformation from the days of Carey, who labored eleven long years to make even one convert! We face today the problem not of deferred hope and unrewarded toil, but a grave risk that we shall be stampeded by our success.

It is difficult to keep up with the figures in following the procession of low-caste people into the Church of Christ. In the North India Mission of the Presbyterians, as many as two thousand, under a very conservative policy, have been baptized in a single year. In a little over two decades the number of Christians grew from 1,100 to over 30,000. The inflow in this section has been largely from the "Bhangis," or Sweepers, but other castes, such as the Weavers and Leather Workers, are awaking to their opportunity and are being received in large groups. A recent report says: "If an ingathering from these castes takes place in anything like the proportion in the case of the Bhangis, the results will be such as to make the present mass movement (1920) seem small in comparison."

The reports of the Methodist Episcopal Mass Movement Commission (1920) indicate that they have received 184,000 members into their Indian Church since 1896, and the present rate of accession is 30,000 a year. Mention is made of a waiting list of 150,000 desiring baptism.

In this area they have been much aided by the "Chaudries," or head men of the villages, who first accept Christ for themselves and then make it their aim to lead all their people to the feet of the Master. Group pictures are shown of "Chaudries" in the act of pledging themselves to seek the conversion of every person in their villages.

Professor Fleming lists seven distinct areas where mass movements are now under way in India. Should they continue to spread we shall be receiving thrilling news in the not distant future from that land so long held down by the terror of a million gods. The prophecy is made that eventually members from higher castes will seek admission to the Church in large groups, since already individuals from these upper levels of society are joining the Christians in increasing numbers.

By reason of the solidarity of its social and religious groups India offers a peculiarly favorable field for the mass movement to originate and gather momentum. Were there no similar happenings in other lands we might argue that this is a phenomenon of a locality rather than of the age. But evidence accumulates in widely separated areas, and under varying social conditions, to show that the movement of God's Spirit upon great masses of people is general. We appear to be confronted with a distinctly new phase of Christian progress. One has to go back to apostolic and post-apostolic times to parallel what is transpiring in more than one mission field in our own time.

It is in Burma that the American Baptists are rejoicing over large ingatherings. They report that 4,783 new converts were baptized in 1921, bringing the Church membership up to 73,653. From Burma the contagion is spreading into Southwest China, where the great province of Yunnan has waited long for her chance.

The response of the Chinese appears to have been instantaneous, since during the first five months of 1922 more than 2,500 were received into the Church. Burma is the oldest and Yunnan the newest field of the Baptist Board. Side by side they illustrate both the productiveness of labor continued through several generations and the possibilities of a rapidly moving evangelistic campaign.

In Korea, the situation, temporarily set back by the harsh measures adopted by the Japanese government after the patriotic demonstrations of 1919, is now steadily improving. Rapid as has been the progress in the past it bids fair to be more rapid in the future. If Korea's Christian movement should take on national proportions, Japan may discover in the wave of religious interest which she so greatly feared the best basis for peaceful and friendly relations between the two countries. Korea illustrates the emergence, as the mass movement gathers strength, of the loftier motives for the Christian life. A writer in *The Missionary Review of the World* analyzes the process into three distinct stages. He says:

> The cause of this mass movement seems to be the desire of the Koreans for some power and comfort not to be found in themselves or their Japanese rulers. The first set of the tide toward the Christian Church many years ago, seems to have been due to a desire for knowledge and a sense of poverty; the second mass movement in 1907 largely to a hope for freedom from Japan's dominations by closer union with foreign Christians. When this political hope failed to be fulfilled there was a falling away. Today's religious awakening seems to be due to a sense of spiritual need, and a conviction that the great desideratum and hope for betterment is a closer fel-

lowship with God. The Koreans see an element of courage and power in Christians that is lacking in others. Christian standards are recognized as right, and Christian education, it is agreed, produces strong, patriotic, useful men and women.

In Africa, the mass movements are taking on certain picturesque features characteristic of the native temper and environment. The Negro is nothing if he is not fervid. His religion is rich in enthusiasm and joy. He loves great assemblies; he loves to sing and to hear good preaching, when he is not preaching himself. Great things are happening today in the Congo, in Uganda, in Nyasaland, in Cameroon. We are told that there were Africans in Jerusalem on the Day of Pentecost. Today so many tribes and nations are being swept towards the Church that Pentecost appears to them to have come to earth again. They have little difficulty in understanding what is described in the second chapter of Acts. One of the most impressive and at the same time dramatic successes has occurred at Elat and Efulen in the Cameroon country, where the Presbyterians labored for twenty-two years with indifferent results. Then the harvest seemed to ripen in a day and the history of evangelistic progress in the last few years reads like a romance. We learn that one Sunday in 1916 there gathered for the communion service of the Efulen Church 15,000 converts. The service was held in the open air on a steep hillside, which was filled with the worshiping throng. Hundreds of deacons and helpers were required to pass the sacred elements. The singing of the sacramental hymns (sung as only Africans know how) was not more impressive than the hush of silence during the great moments of the service. Who can miss its significance?

In Cameroon the increase in Church membership was

1,000% during a single decade (1917). But one need not keep up with the figures in order to realize that, as an old native Christian expressed it, "A new tribe has come into Africa in our day, the 'Tribe of God.'" As for the missionaries they are working in a state of quiet elation. Said one of their number, Jean Mackenzie, the well-known writer, "Think of the sensation of laboring for the Kingdom through many weary years, with meager results, and then one day looking up and seeing the Kingdom coming down the road!" We have seen no truer interpretation of the mass movements; they are the Kingdom coming down the road.

THE GOODWILL OF THE CONCERN

There remains a realm of accomplishment where figures play a very small part. Some things are too fine to be counted. Diplomatists, in dealing with the subtler forces in their problems, speak of them as "the imponderables"; business men call them "goodwill." A certain baking-powder company, in selling out to a trust, is said to have received $1,000,000 for each letter of its name. We all know of commercial concerns where goodwill counts for more than land, buildings, machinery, and stock combined. In an essentially human enterprise like Foreign Missions this is conspicuously the case. Some of the missionaries, arguing that the accumulated deposit of goodwill in the native mind laid down by the varied service rendered is the chief thing, have a standing quarrel with folks at home who are forever quoting figures and insisting upon tabulated results. They say: "What we accomplish is a much more penetrating thing. Its chief influences are spiritual and atmospheric, and, therefore, are incapable of exact statement."

This sobering word bears quotation with particular

pertinence to business men, who, by the nature of their calling, must needs deal so largely with the concrete and calculable. Certain returns allow of tabulation, we have attempted to show in these pages. As men of affairs who have invested money in the Church's business over-seas, we have the right to rejoice in these tangible results. No one shall rob us of our facts. As men of the Spirit, however, we are to remember these are not all, that there is something more, something which may never be sent to the adding machine, which yet is the fairest fruitage of the work.

> all the world's coarse thumb
> And finger failed to plumb,
> So passed in making up the main account.

In this different sort of accounting we may well ask the missionaries to let outsiders, such as public officials and native leaders, speak for them and state the case.

Professor Mukerjee, a prominent Indian Christian leader, asked to indicate the broader values of Mission work in his country, remarked that the missionary had taught them three great principles of liberty, equality, and fraternity. He paid this all-around tribute:

> The missionary has played a very important part in the life of the people of India in almost its every phase. His colleges and schools are great nurseries where he has the proud privilege of dealing with a nation in its infancy and adolescence and the great advantage of moulding the life and thought of a people in its most plastic state. He has thus proved himself to be the biggest *educative* factor. The missionary, again, has come into the closest possible contact with the masses—the depressed classes, the un-

touchables, and the Panchamas—and day by day he is trying to bring the sunshine of comfort and peace into their life. He has thereby proved himself to be the biggest *elevating* factor.

Sir C. U. Aitchison, once governor of the Punjab in India:

> The changes that are today being wrought out by Christian missionaries in India are simply marvelous. They are slowly but surely undermining the foundations of Hindu superstition, and bringing about a peaceful, religious, moral, and social revolution.

Another governor of the Punjab (1897-1902), Sir William Mackworth Young:

> As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done—and much has been done—by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation—fifty-four years ago—and to that question I feel there is but one answer: Christianity, as set forth in the lives and teachings of Christian missionaries. If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and self-sacrifice, it is mainly from the missionaries that they learn it.

The leading authority upon political and social affairs in Africa is Sir Harry Johnson, one-time governor of

Uganda, himself not professing Christianity but open-minded and fair toward all who would serve his beloved continent:

> The missionaries of Christianity . . . have taught the great imperishable dogmas of pity, of the brotherhood of mankind, of sobriety, continence, honesty, respect for justice, truth and reason, and the maintenance of a healthy mind in a healthy body. They broke down the barriers between the white, yellow, red, brown, and black races of mankind which had divided them since the Neolithic age. They taught the races of colored skin to understand the white man as he really was, in his good and bad aspects; and they taught or tried to teach the unwilling white listeners what the so-called savage, the so-called backward peoples, wanted, deserved, expected, feared, and were fit for. Their disinterestedness was complete. They did not work for the gain of the white man, though they indirectly furthered his commerce and industries; neither did they conceal from the colored man his own grave deficiencies. They recommended a partnership between the two, a fusion of interests.

In another connection:

> Missionary enterprise has widely increased the bounds of our knowledge and has conferred benefits on science the value and extent of which it itself was careless to compute. Huge is the debt which philologists owe to the labors of missionaries in Africa. They have illustrated by grammars, dictionaries, and translations nearly 200 African languages and dialects.

Siam is a less-known part of the world, but it has been

the scene of an unique modernization, largely as the result of missionary work.

Hon. David B. Sickles, formerly United States Consul at Bangkok:

> The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be realized by those who are not familiar with its character and with the influence which they have exerted upon the Government and people. Largely through their influence slavery is being abolished, and the degrading custom of bodily prostration is not compulsory. Wholesome and equitable laws have been proclaimed, . . . an educational institution has been established by the Government, and reforms have been inaugurated in all its departments. Before I went to the Far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries, but after a careful examination of their work I became convinced of its immense value.

Hon. Wellington Koo, recently minister of the Chinese Republic to the United States, now Secretary of Finance at Peking:

> Closely allied with, and yet distinctly different from, their work as messengers of the Gospel, is the influence of the missionaries as a factor in the social regeneration of China. Many of the epoch-making reforms, such as the suppression of opium and the abolition of foot-binding, have been brought about through no little encouragement and help from them. Nothing which individual Americans have done in China has more strongly impressed Chinese minds with the sincerity, the genuineness, the altruism of

American friendship for China than this spirit of service and sacrifice so beautifully demonstrated by American missionaries.

No one could speak with greater authority and sincerity for Japan than Marquis Okuma, the Premier:

> The coming of missionaries to Japan was the means of linking this country to the Anglo-Saxon spirit, to which the heart of Japan has always responded. The success of Christian work in Japan can be measured by the extent to which it has been able to infuse the Anglo-Saxon and the Christian spirit into the nation. It has been the means of putting into these fifty years an advance equivalent to that of one hundred years. Only by the coming of the West in its missionary representatives and by the spread of the Gospel did the nation enter upon world-wide thoughts and world-wide work.

These remarkable testimonials are from unimpeachable sources. They are from men on the ground, men who know. The competent judgments of these character witnesses may well cancel the superficial and often prejudiced observations of globe-trotters and commercial agents. The list might be greatly extended, but there is no need. Summarizing the above, the missionary is entitled, on the evidence, to be credited with the following achievements in the realm of special uplift and general culture:

Teaching the ideas of liberty and equality.
The biggest educative influence in the period of national awakening.
The greatest elevating factor among the masses.
The breaker-down of social prejudice and of social barriers.

The undermining of superstition.
The abolition of slavery, foot-binding, and other degrading customs.
The stimulating of equitable laws.
The conveying of the benefits of science, especially philology.
The promotion of good health.
The promotion of international friendships.
The teaching of Christian virtues such as sobriety, self-control, honesty, truthfulness, brotherhood, pity, love.

It is recognized, of course, that some of these accomplishments are more emphatically true of certain regions than of others, and that extra-Christian influences have made important contributions under several of the above heads; even so, the list is so remarkable as to call for profound admiration and gratitude. The missionaries, on their own part, would never have claimed so large a share in bringing about a better and more prosperous world. They are for the most part modest men, and often too close to the work and too engrossed in seeking direct returns to appreciate the grandeur of their task in the totality of its operation. The perspective is needed of those who study this enterprise with friendly minds and yet from an outside point of view. The practically unanimous opinion of expert judges of this kind is that, important as is the organized Church of Christ in these lands, it by no means expresses the full fruitage of missionary work.

On this point listen to Mr. S. K. Datta, a national of India, and an able worker in Y. M. C. A. circles:

> Christianity has introduced a whole series of new moral and religious ideas, the influence of which is

> felt far beyond the limits of the visible Christian Church. There are movements and tendencies at work among the people which have no outward connection with the Christian community, and yet are indebted to Christianity for inspiration and stimulation, that are indirectly and slowly making the thought of India more Christian.

He cites reform societies like the Brahma-Samaj, and the Arya-Samaj, both of which are theistic in belief, and owe their inception to the Christian movement. He also refers to Dr. John Morrison's declaration that there are certain elements in Christianity which are being "naturalized" and grafted on to the religious heritage of India; Jesus Christ is being recognized and is receiving general homage. Mr. Datta finds that all the moral forces of the country tend to rally around the Christian standard. He does not hesitate to say that "the Christian Church transcends in importance everything else that has been accomplished."[1]

Mr. Robert A. Woods, already referred to, comments as a social expert upon the indirect influence of Christianity in Japan, in which respect certain travelers assert that missions are a dismal failure:

> A study has recently been made by an American professor at the University of Tokyo with the object of tracing the great rising interest in social work to its origin. In nearly every case the trail led directly to Christian sources. It is not difficult to understand why three Japanese Christian pastors have recently been added by the government to the staff of the Department of the Interior. They have the actuating motive, and in each case this motive has led them to

[1] "The Desert of India," by S. K. Datta.

> prepare themselves for a special branch of service,—one among delinquents, one among neglected children, one in the field of general community organization.[1]

Much evidence could be adduced in support of this statement of Mr. Woods. The fact is, in social and philanthropic reforms Christianity is easily the dominant factor in Japan. As a certain observer testifies: "The temperance movement, the opposition to licensed prostitution, rescue work among fallen women, orphanages, homes for discharged prisoners, leper asylums, and relief measures in times of famine, flood or earthquake disaster, have all been started by Christians and are still mainly led and sustained by them." One of the most striking and beneficent contributions of Christianity in the social life of Japan, as all travelers note, is the making of Sunday the official weekly holiday. On the strength of such achievements Mr. Dan, the head of the commission of Japanese business men which visited the United States in 1921, characterized mission work in his country as "enormously successful."

The tale of the goodwill that this mission work has engendered is inexhaustible. It would be easy to elaborate what it has done for the elevation of womanhood throughout the non-Christian world—a wonderful story, which all true men would be quick to applaud—or upon the immensely important aid it has given to the education of the masses for democracy. A chapter might well be written upon what missions have done in the way of emphasizing the value of human personality, the essential worth of the individual, man, woman, and child. The work has been and is as broad as humanity, as deep as the soul of man.

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[1] "The World Empire of the Disinterested," Pamphlet, American Board, Boston.

In the face of records like these, all question as to the success, on the whole, of the missionary efforts of the Church falls to the ground and we are left free to consider in a more particularistic way the Church's enterprise abroad. The plain fact is, the missionaries have set truths and forces in motion which are revolutionizing the world. The process may sometimes be fast; more often it will be slow; always it will be sure—sure as the ways of God. Jesus revealed both the secret and the promise of a going Church when He said: "So is the Kingdom of God, as if a man should cast seed into the ground."

Chapter II

DOING BUSINESS IN CHINA

TWO events of signal importance in human history occurred in the first half of the year 1922. The first was the Washington Conference, which crowned its labors by guaranteeing the integrity and autonomy of the Republic of China. What this means for China, for America, and for the world grows plainer with the passing months. The titanic significance of the fact that China, freed from the aggression of outside powers, is to be allowed to work out her own destiny, is not likely to be questioned in any quarter. Many think of it as the most hopeful achievement of internationalism since the close of the Great War.

The second was another conference held in the city of Shanghai in which the future China became the central theme, a gathering not of diplomats but of churchmen. Their primary concern was for the progress of the Kingdom of God. While they were deeply, and even passionately, interested in the political welfare of the country, and the stirring events which were transpiring about them, as the forces of General Wu Pei-fu and General Chang Tsao-lin fought for the control of the Central Government and the cause of a united republic hung in the balance, were reflected in every discussion, not for one moment did they lose sight of the essentially spiritual nature of the gathering. The objective of this conference was nothing less than the consolidation of the Christian forces of the land,

and a program of advance which should enthrone Christianity in the heart of the national life. The members of this conference knew, as the outside world knew, that what China needed above all else was to put her own house in order. They knew that political acumen was not her fundamental lack but political character; that no outside guarantee against the aggressions of Europe and Japan could avail without an abiding sense of justice and the dominating presence of common honesty within her borders in the common affairs of life. Even better than the outside world, they knew that the old religions had proved an inadequate source of national safety and strength, that these religions had broken down in the hour of China's greatest need, and they were confident that in Christianity, and in Christianity alone, was to be found the ultimate solution for the nation's chief problems. The uppermost thought in the minds of the delegates was expressed by a non-Christian outsider, a prominent Chinese business man, who remarked: "We have taken over pretty much everything from the West except its religion. We have adopted western ideas of government, of public education, and of commercial procedure, with the result that we are worse off than we were before. May it not be that we have missed the principal thing in the West, without which all these others would have been impossible, and that is its devotion to the Christian ideal?"

The meeting was characterized by the press, not with entire accuracy, as "The First Christian Council of China." The fact that over one hundred Christian denominations or organizations were represented, that the majority of the one thousand delegates were Chinese, that the missionaries from the United States, Canada, and Europe, who represented the Boards which had made such a gathering possible, agreed to take a back seat and give

the nationals the floor, and that large attention was given to social and industrial problems, led the correspondents to "play up" the gathering as something unique in the international realm. The most striking piece of news sent by them to America was the statement that the outstanding accomplishment of the conference was the establishment of "An Indigenous Chinese Church." This was interpreted to mean that hereafter Chinese leadership in the Church is assured, that Christianity in China increasingly shall bear a Chinese and not a foreign stamp. No better proof of success in Christian work in China could be asked than that it has produced converts and pupils now equipped to assume many tasks which formerly were necessarily the function of the missionaries.

If these things be so, and for the most part they are, who shall say that the Shanghai Conference is not worthy to be rated alongside of the Washington Conference as a factor in world progress? Washington gave China her chance. Shanghai gave China her dynamic and her goal.

WHAT WAS DEMONSTRATED AT SHANGHAI?

It will pay us well to take a closer look at this gathering since we are not likely to find for years to come a better opportunity for a study of the Christian extension movement at close range. China is the leading mission land. By virtue of its population, its location, its resources, its past, its present, its future, it is entitled to that distinction. Protestant Christianity has been working in China since the days of Robert Morrison, who went out in 1807, and the churches of Europe and America have been pouring into China their treasures of money and men. The time has come when we should take account of stock. How goes the enterprise? What have we to show for over a century of work?

The National Christian Conference of China did not work in the dark. They proposed to know the facts before they proceeded with the formation of their plans. Four years before a representative committee began to assemble all possible data bearing upon the Christian problem for use at this conference. In this respect they took a leaf out of the book of the business world. Business houses in these days do not project important enterprises until they have explored the situation in every direction and assembled all possible information. The element of uncertainty is thus reduced to a minimum. The great banks and corporations, with their well organized information departments, have taught religious leaders the necessity of establishing a similar clearing house of information. The survey is now an accepted method in missionary administration.

When the delegates met at Shanghai, prepared and ready for them was a quarto volume, bearing the title, "The Christian Occupation of China," which afforded a factual basis for everything that was said and done at the conference. For this survey is regarded as a model of its kind. It has not only attracted the attention of Christian leaders throughout the world, but high praise has also been given to it by prominent business men, especially interested in the development of Chinese trade. "This volume is worth hundreds of thousands of dollars to my firm," remarked a director in a large commercial establishment; "it is the most thorough-going, scientific account of China, her people and her life which has ever been prepared." When he inquired as to the expense involved in the assembling of this body of information, he was so amazed at its low cost that he could not be convinced of the truth of the figures until he learned that the services of the widely diffused missionary body were

placed, without compensation, at the disposal of the survey committee and its secretarial staff.

Since Christian work must be conducted against the background of geographical fact and existing religious, social, industrial, and governmental conditions, the scope of the inquiry was necessarily broad. A prime essential was a dependable estimate of the population to be reached in the eighteen provinces, so that there might be a proper apportionment of the missionary force and an adequate appraisal of the task as a whole. In view of the conflict over the number of China's population (the figures varying all the way from 300,000,000 to 450,000,000) it is interesting to find that this survey warrants the belief that there are rather more of "China's millions" than we had supposed and that the figure is over, rather than under, the 400,000,000 mark. We are still in the realm of estimate, but the matter was worked out so carefully on the basis of the 1,704 "hsiens" or counties that the task of Chinese Christian statesmanship must be accepted as vast beyond previous computation. Since the population is on the increase, at a rate of not less than one per cent annually, the problem is growing vaster year by year. Considerable sympathy can be felt for the American traveler who replied wearily when informed that the population of China was estimated at 400,000,000, "I am confident it is much larger than that, for I have seen that many myself!"

The survey explodes the popular notion that China is overpopulated and that famine and pestilence are a blessing in disguise. While there is overcrowding in certain areas, as Shantung and the lower Yangtse valley, taking the country as a whole there is room for all and even for more. Better agricultural methods and a system of transportation which will allow of emigration to the

sparsely settled regions would enable China to support her present population.

Close attention is given to the question of overlapping fields for which missionary organizations have accepted responsibility and the case is found not to be as bad as some suppose. In those regions where definite agreements do not exist for the delimitation of territory between boards, as for example in the larger cities, the survey proves that Christian courtesy has usually found a way to avoid the scandal of competing organizations. The principle of inter-mission comity is almost universally accepted. Far more serious is the problem, now clearly defined, of under-occupation and non-occupation. Christian churches and institutions abound in the coastal regions far more than in the interior. Protestant missions have been assigned and definitely accepted the responsibility for preaching the Gospel in about 74% of the total territory of China, including Manchuria, thus leaving 26% of its area untouched and unclaimed. The degree in which territory assigned is under-occupied may be regarded favorably or unfavorably according as it is viewed from the standpoint of progress or from the standpoint of what ought to be done. The report is that the Church is steadily advancing into new regions, but that in many instances "claimed territory" is thinly held. The conference concluded to propose an advance movement all along the line, and a resolution was adopted in favor of a national committee on unoccupied areas, to prepare plans for advance in each province and be open to consultation by all societies seeking to enter new territory.

The tabulation of missionary results in a land like China is easy but unsatisfactory because we are dealing with living personalities, with character influences,

spiritual atmospheres, with ideas, formative principles in the family, the community, the state, with institutions ramifying into every department of life. How can such things be set down and added up? Clearly it is impossible, and fair-minded men will be quick to see the point. The survey wisely places its tables of missionary results in an appendix at the end of the volume, devoting by far the larger space to the presentation of the kind of information vital to the success of the enterprise.

The Protestant Church in China numbers 366,524 members, by the figures of 1920. The total Protestant constituency is 806,926. These totals will appear respectable and encouraging, or meager and discouraging, as viewed from the standpoint of progress or from that of proportion to the total population. They mean fewer than one Christian per thousand of the population. At first thought, this seems an absurdly small, a hopelessly minute, result. One person in a thousand!—and what can he amount to; what can he achieve? Every movement, however, must have its smallest of the small beginning. Morrison spent seven years at the gates of Canton before he baptized his first convert. After thirty-five years of labor he registered six converts. Before he died, he remarked: "After one hundred years of mission work, if there are one hundred genuine converts in this land, it will be nothing less than a miracle." According to Robert Morrison, therefore, and few men have earned a better right to an opinion, the 366,524 members of 1920 represent a phenomenally magnificent harvest.

The decisive factor, every practical man understands, is the rate of growth. In so vital a thing as the propagation of religion, the principle should apply with peculiar force. It does so apply in the tabulation of a century of

Christian results in China. The survey presents the following figures:

1814	1	communicant
1842 (Treaty of Nanking)	6	communicants
1858 (Treaty of Tientsin) under	500	"
1877 (First Missionary Conf.)	13,515	"
1890 (Second " ")	37,287	"
1900 (Boxer Uprising)	85,000	"
1907 (Third Missionary Conf.)	178,251	"
1914	235,303	"
1920	366,524	"

In the last twenty years the membership increase has been over fourfold. Since the Boxer uprising, which cost the Protestant and Roman Catholic Churches 18,000 members through martyrdom, the Protestant membership has grown from 85,000 to nearly 385,000.

Native Christian leadership and additional capacity of the institutions of the Church are factors of larger significance than Church membership, and progress in these respects of recent years is highly gratifying. In 1915, there were 20,460 native workers, that is, trained Chinese men and women under salaries who devoted their full time to the enterprise as pastors, teachers, Bible women, etc. In 1920, these numbered 28,396. In 1915, there were 172,973 pupils in Christian schools. In 1920, the number had risen to 245,049. In 1915, native churches contributed $789,744; in 1920, $1,513,785. If we go back to the Morrison Centennial in 1907, the contrast is even more marked, for the numbers then were 345 ordained pastors, and approximately 10,000 salaried workers.

In the foreign missionary force, there were 6,204 missionaries in 1920, as against 5,338 in 1915. This little army operates from 700 residential centers, not to speak of over 8,000 smaller additional centers where weekly services are held. Such a degree of penetration now, offers strong hope for the future. The jaunty tourist rarely leaves the railroad or journeys beyond the treaty ports, draws his information from people who lounge around hotels, and, of course, gains little or no idea of what is involved in the maintenance of thousands of religious centers in the interior of such a land. The cost in human energy, courage and self-sacrifice is past computation. Consider the hardships and perils incident to travel into the remote sections of western China; consider the isolation, the ever present but unsatisfied longings after the refinements and fellowships of the outside world uncomplainingly endured by the men and the women who go, eyes open, into those far-away spots! The survey shows 442 of these residential centers with from one to five missionaries. People at home should study the map far more than they do. They should know China as something more than a coast line dotted with historic centers like Peking, Shanghai, and Canton. When the Baptists of America, or the Methodists of Canada, hear that a group of their sons and daughters have sailed for Szechuan, do they realize that the journey has hardly more than begun upon reaching Shanghai; that in point of time and effort, Shanghai is nearer to New York than it is to a remote station in China's westernmost province?

The survey provides, for the first time, a reliable tally of the Christian communities from which radiate definite lines of Christian effort. The diffusion of mission forces is indicated by the fact that 9,923 such communities dot

the map of the country, and the extraordinary statement is made that the Church is the largest *homogeneous* body in existence in China at the present time, and is possibly the most influential agency in the country. That Christianity wields an influence out of all proportion to its numerical strength is certainly true, beyond peradventure.

Such a status could not have been reached by any movement without adequate leadership from within. The fact that Chinese delegates were in the majority at Shanghai illumines the situation in a way we must not fail to note. In 1907, at the national conference held in commemoration of one hundred years of missionary labor, there were no Chinese delegates. At the conference in 1913, one-third were Chinese. At Shanghai, in 1922, the first conference organized on a representative basis, the Chinese were in a majority. We observe that one of their number, Dr. C. Y. Cheng, was elected chairman also, by acclamation; Chinese delegates took the leading part in discussion; and perhaps most noteworthy of all, two of the commission reports, on which all that was said and done was based, were prepared by Chinese leaders without foreign aid. Technically, the press was in error in reporting that the Shanghai conference had established an indigenous Chinese Church since the conference possessed no such ecclesiastical authority and attempted no legislation along ecclesiastical lines. What Shanghai did do was to recognize that an indigenous Church was an accomplished fact, and provide for the voluntary organization of its forces by means of a National Christian Council of one hundred persons, chosen from the constituent bodies and selected in such a way that the primacy of the Chinese is assured. The press did not overstate the significance of this achievement. As one writer put it, "We have seen the Chinese Church come of age."

BUSINESS IN FIVE DEPARTMENTS

Like the great commercial houses, Foreign Missions is organized into departments or lines of service. These are usually classified under five heads—evangelistic, literary, educational, medical and industrial. Some may prefer a threefold division, corresponding to the threefold activities of Jesus—preaching, teaching, healing. A closer sub-division, however, in nowise affects our Lord's balanced plan of work and in China there are five departments with their jurisdictions unusually well defined. The up-to-date information in the China survey will enable us to describe these several lines of service and also to appraise their results.

MODERN APOSTLES

Under evangelism, as understood and practised in China, indeed in the mission field generally, is included the whole process by which the Christian message is proclaimed and used to influence human lives. It is evangelism in the technical sense of telling the Good News; but it is far more. The establishment of a Kingdom of Righteousness in individual lives and in society at large is its objective. Whatever Christ has to give to the world, evangelism considers it its business to proclaim. St. Paul is its model. Read the story of the journeys of the Great Apostle to the Gentiles; ponder also his tireless energy as a bearer of good tidings; his zeal in the planting of churches; his after organization of them for witness and for service, his revisitation of fields, his letters of instruction and admonition, and, above all, his consuming desire to carry the Good News to the regions beyond, and you will have an essentially correct picture of the typical evangelist in the foreign field today. What

the apostles were to the churches of Asia and Europe in the first century, the foreign missionary in no small measure is to the churches in the non-Christian world of our time. It is well to recall that by derivation an apostle is "one sent"—in other words, a missionary. Had the makers of our English Bible given us a translation instead of a transliteration of the Greek word apostle, the status and work of the missionary might have been better understood.

The duties of the missionary who understands his task thus covers a wide range of work. He may act as a bishop, or a superintendent of a group of native churches; he may work at the side of independent native pastors, with no authority over them; he may conduct conferences for Bible-Men or Bible-Women; he may serve as chaplain in a college or group of colleges; he may spend his time touring the cities and towns of adjacent territory; but in any or all of these activities his contribution will fall within the department of evangelism.

Yet evangelism cannot be confined in the strait-jacket of any one department. It is a spirit rather than a method, and it will force a way to expression wherever and whenever opportunity affords. It will use the printing press, the school, and the hospital, as well as the pulpit and the street corner. We must not try to carry our distinction between lines of work too far. They are not intended to be one hundred per cent mutually exclusive. They are so many "arms of the service" (let us not surrender that term to the military men), each re-enforcing the others and all together seeking to build Christ's Kingdom upon earth.

The success of evangelistic work in China has already been indicated. But a quantitative statement can no more express the entire fruitage of Christian effort in a land

like China than it can in Great Britain, or the United States. We are in a realm where statistics are at their worst. The indigenous Church of China today is the product, in large measure, of evangelistic effort, and it will make its way, for the most part, through such effort in the years ahead.

The organization of a National Home Missionary Society among the Chinese is a noteworthy forward step recently taken. In this the missionaries had no part. It was a spontaneous awakening of the missionary consciousness among the younger leaders of the native Church. Stirred by the fact that wide areas remain untouched by foreign Christian agencies, the leaders of this movement made bold to organize a sending society of their own. Their ambition was to choose and set apart missionaries from their own ranks, to support them out of their own pockets, and to assume responsibility for some of the most remote and difficult fields in all the land. The proposition has appealed to the imagination of the Chinese in a most gratifying way, and already good progress has been made. After much consultation, the Province of Yunnan was settled upon as the first field of China's interdenominational Home Missionary attempt. Today in that far-away corner of the land there is at work a group of native evangelists, educators and doctors, who for enterprise and heroic devotion are not surpassed by the missionaries who have gone out from Europe or America. Manchuria is in mind as the second field to be handled in this way.

Another interesting new development is the springing up here and there, under the guidance of prominent educators, government officials and successful business men, of a considerable number, all told, of independent Chinese churches, quite apart from Mission Board connection or

oversight. These churches are found in cities like Peking, Tientsin, Tsinanfu, Shanghai, Cheefoo, Hong Kong, Canton, where they are making strong appeal. They are also coming to the front in the smaller cities of the interior. A good many of the prominent Christian Chinese, whose names appear in the American press, such as certain delegates to the Washington Conference, belong to these independent congregations. If these detached and purely indigenous churches can maintain a vitally spiritual existence, and if they conduct their affairs in friendly accord with the interests of the wider fellowship, they will become an important factor in the formation of a truly national Church.

It is demonstrable that the emergence of an indigenous Church rests upon a better basis than an ardor of nationalism. The movement is nationalistic in its trend, properly so; but it is far more than that. One of the Chinese delegates at Shanghai, Dr. Timothy Lew, delivered an address on "The Aims and Aspirations of the Chinese Christian Church," in which he listed eight things:

The Chinese Christian Church shall

I. Be a fearless fighter against sin.
II. Be a faithful interpreter of Jesus.
III. Stand as the flaming prophet of God.
IV. Be an obedient disciple of the Holy Spirit.
V. Be a worthy teacher of the Bible.
VI. Be a genuine servant to the Chinese people.
VII. Be a defender of Christian unity and comprehensiveness.
VIII. Be a courageous experimenter in cooperation.

No one can read such a statement and doubt that a

true Church of Jesus Christ has been established on Chinese soil.

BIBLES AND BOOKS

Closely allied to evangelism is the work of the Literary Department.

When Robert Morrison was prevented from direct evangelistic work by the opposition of the authorities, he turned to Bible translation. In estimating his achievements, we should remember Morrison's Bible, as well as his six baptized converts after thirty-four years of labor. Through his Bible he is responsible for much that has transpired up to the present time. From that day to this the giving of the Word of God in their vernacular to the people has been in the forefront of the missionary program. It has been an herculean task, as China's dialects are many and difficult; but it has been well performed. Using scholarly missionaries as translators, the British and Foreign Bible Society, and the American Bible Society, working in conjunction, have issued versions of the Scriptures in over thirty dialects and have distributed these widely throughout the land. In 1920, the circulation of the Bible, in whole or in portions, reached 6,014,857 copies. Every dialect in the land is now served except those of the aboriginal tribes in the extreme west and southwest. On the whole, this is the crowning labor of the boards, an enterprise in which the home Church has a right to feel a justifiable pride. The Shanghai survey speaks of it as "one of the marvels of modern missions."

In addition to the Bible, a body of literature is essential to an intelligent Christian civilization. Hence arose the Christian Literature Society of China, and sundry Literature and Tract Societies that devote their funds and energies to an ever growing output of books, pamphlets

and magazines. The production of text-books for the vast school system would alone lift this department into a position of prime importance. In 1918, there was issued a "Classified Index of the Chinese Literature of the Protestant Churches," edited by Rev. G. A. Clayton, of Hankow, which listed 3,451 separate titles. The range of subject is wide, not only theological treatises, commentaries, devotional books, hymn books, text-books, and the like, but books on domestic science, the care of infants, public hygiene, how to combat disease, also works on government, democracy, international law, finance, and public welfare. Fifty-eight separate publications on health bear the imprint of mission presses. Sixty-nine religious periodicals are issued under Protestant auspices, as well as college and school publications, which must now exceed thirty in number. For several years the Christian Literature Society has performed an immensely important work by furnishing the secular press of China with well-written articles on matters of public and moral interest. Over one hundred journals are on their list and many of them publish religious articles daily. The way that this material is eagerly welcomed and read by the public indicates the openness and readiness of the Chinese mind and the breakdown of prejudice on every side.

The picture is impressive, yet scarcely more than a beginning has been made. With all our presses, we cannot keep up with the demand. A combination of forces is in process to produce a larger and more economical output of literature which shall be better adapted to popular need, and be especially of a higher quality of authorship. China's great writer has not yet appeared; thus far missionaries of literary talent have been occupied principally in translating the works of the West, rather than in original composition suited to the Chinese need and taste.

It is agreed that the next step in literature must be the encouragement of writers native to the soil and culture of the land which has given Confucius and Mencius to the world.

Coincident with these plans, comes "The Chinese Renaissance," and the introduction of the Phonetic Script. During the past few years, an intellectual awakening has occurred in China which finds no parallel in history. For breadth and depth and earnestness, and the number of people enmeshed in it, it exceeds even the European Renaissance. The Chinese themselves speak of it as a tide—"The New Thought Tide." The invention and use of a new scientific script or printed alphabet is but one incident in this sweep of the spirit of learning across the Chinese mind; but what an incident! Instead of a cumbrous system of intricate characters, one for every word—not less than ten thousand being necessary for scholarly writing—the Chinese now have an alphabet of thirty-nine letters, simple yet characteristically oriental in form, and so scientifically arranged that an ignorant peasant can learn to read in four or five weeks, and a scholarly mind in as many hours. What a tool to put in the hands of the Church! The missionaries are among the leaders in this great reform, they induced the government to make a choice among the several systems which were offered. Today the presses are hard at work printing in the characters of the new Phonetic alphabet not only Bibles, hymn-books, devotional leaflets, but also booklets on democracy, good health, clean living, and other essentials of the abundant life.

Some think the development and circulation of this literature by the million copies is to be the next great step in China's Christian progress.

EDUCATION FOR SERVICE

The value of the department of education is recognized without debate or argument on every side.

Tourists and business men who touch at Shanghai, usually visit St. John's College, Dr. F. L. Hawks Pott, President, which is supported by the Protestant Episcopal Church of America. St. John's is one of the show places of China's commercial metropolis, and well worthy not only of a casual visit, but of a tour of inspection. Situated in a park-like inclosure, the estate of a former merchant prince, beautiful for well-kept lawns, great camphor trees, and an abundance of flowering shrubs, its generously spaced, vine-clad buildings suggest a well-seasoned seat of learning in New England or Canada. There is an air of mellowness about St. John's peculiarly impressive to the man from Europe or America. Fortunately St. John's has something more important to commend it. Unsurpassed in geographical location, unusually well staffed, relatively well cared for by its home constituency, the college has been able to render a very large service to China's changing life. It has educated more public officials than any other Christian college in the land. The fact that three of the four Chinese delegates to the Washington Conference were St. John's men gave it well-earned publicity.

On the way up China's great artery of commerce, the Yangtze River, you land the second day at Nanking, once the capital of the country. Nanking University is a thoroughly modern, well-built, well-equipped institution of higher learning, presided over by Dr. A. J. Bowen. Several denominations unite in the support of this school, which enrolls over one thousand students and is touching every department of China's life.

At Peking, considered by travelers the most interesting city in the Far East, enquiry about mission work will lead to the discovery of more institutions than could be visited in a week. In one Christian university there, it is planned to concentrate the highest training which the Churches of America and Europe make possible. It is about to move from its present location within the city walls to a superb site in the suburbs, close to the "Western Hills," in the neighborhood of the famed Summer Palace of the Emperors. Backed by the Presbyterians, the Methodists and the Congregationalists of the United States, and also by the Congregationalists of England, this institution promises to exert an important influence upon China's future. President J. Leighton Stuart has assembled a faculty of rare ability, and the student body numbers over five hundred.

Space fails for itemized mention of educational centers like Canton, Foochow, and Chengtu, or to speak of what Yale men are doing in their college at Changsha, or of Boone University at Wuchang, conducted by the Protestant Episcopal Church. The Survey lists sixteen institutions doing full collegiate work, the cap-stone of the educational arch supported by missionary funds. Americans may take an especial pride in the fact that the first five colleges to be founded were of American origin. Until recent years the Church had the field of higher education to itself. Stimulated by the example of the Church schools, the government has now established colleges and universities at Peking and in the provincial capitals which enroll a student army that outnumbers the Christian students ten to one.

The first Protestant mission school was opened by the London Missionary Society in Macao, in the year 1839.

From that small beginning, education has forged ahead and become the leading tool of the missionary workman. We possess today 7,046 Christian schools and colleges, with over 240,000 students. These schools cover the entire range of modern educational practice: kindergartens, lower primary, higher primary, middle schools, colleges, universities, professional schools. The Bible is the leading text-book throughout the whole system, and the supremacy of character is the recognized ideal of education. The annual output of graduates from this array of schools is impressive to contemplate. Suppose St. John's had accomplished nothing else than to educate those delegates to the International Conference at Washington! The work and the money expended upon that one institution would have been justified many times over. President C. K. Edmunds states that although only about ten per cent of the students are Christians when they enter Canton Christian College, over ninety per cent of those who stay three years or more avow themselves Christians, and many of the remainder are affected for good by the life and teachings of Jesus. There are other academies in China, like that of the American Board School in Shaowu, from which every boy who has ever graduated has made a confession of Christ.

HEALTH FOR CHINA'S MILLIONS

The great work of medical missions is even more interesting to the man from the West than the work of the departments of education, literature or evangelism.

In the winter of 1918, the pneumonic plague which broke out in Mongolia, was carried by caravans through the gates in the Great Wall, into the province of Shansi and Chihli, and in a few weeks was threatening the whole

of North China.[1] The Chinese officials in their alarm turned to the medical missionaries for emergency relief. Eight of them (four Presbyterians and four Congregationalists) gave up their hospital work to organize a campaign of isolation, and proceeded to put their relief measures into operation from eight different centers. The Chinese government placed troops at the disposal of these crusaders against disease, and enlisted the cooperation of provincial and county authorities. Ingress into other provinces from infected areas in the North was prohibited, a staff of helpers was quickly trained; the patients were quarantined and handled with meticulous care; corpses were incinerated, and every modern measure against infection was put into practice. At the same time a campaign of popular education in sanitary prevention was "put across" by means of public edicts, posters, and the press. The plague was blotted out after a few months and the eight physicians returned to their normal work.

This sweeping medical victory made a deep impression upon the Chinese officials, and indeed upon the people at large. How could it be otherwise? Governor Yen of Shansi, noted for the many reforms he has introduced into his province, sent sixty-seven selected students from the Government University at Taiyuanfu at public expense to the Medical Department of the Christian University at Tsinanfu in Shantung, under an agreement to return, and for a series of years to practice medicine in Shansi for the benefit of the public. Unfortunately the standards of the government institution proved so low that

[1] Pneumonic fever is the most deadly of all diseases, the mortality being 100%. It is now identified with the Black Death of the Middle Ages, which in the course of a few years swept away half of Europe's population.

only a few of these students were able to pass the entrance examination at Tsinanfu; but the significance of Governor Yen's action as indicative of an enhanced appreciation of the value of medical missions is none the less apparent.

The field for this kind of medical work is practically unlimited. China has been called the fountain-head of epidemic diseases. Such a population, under the most favorable conditions, would give the ambitious doctor problems that would tax his skill to the utmost. The entire medical profession of America could be scattered over the eighteen provinces and not be able to cope fully with what might be considered the ordinary needs. But China's needs are seldom ordinary. The plague of 1918 was only a sample. Cholera is the expected thing in the warmer months. Year after year it sweeps like a wave of destruction through the cities. Tuberculosis is endemic. Infant mortality, arising from bad feeding, neglect, and malpractice, is frightfully prevalent. Smallpox and typhoid crowd syphilis for first place among the more common types of disease. Every mission hospital tells the tale of the ubiquity of tracoma and other diseases of the eye. In a morning spent in the dispensary of Dr. Kinnear of Foochow, out of 130 new cases which presented themselves, over one hundred were treated for eye troubles. Then there are the opium addicts, the lepers, and an innumerable throng who require surgical aid. Patients enough for a doctor in such a land!

The medical work began with Dr. Peter Parker, who went to Canton, under the American Board, in 1835. Parker is the man who drew the famous remark: "He opened China at the point of the lancet." In the hospital, which continues his work, are shelves filled with rows of bottles that contain the bladder-stones which Dr.

Parker removed in those days, when the operation was far more of an event (and ordeal, too) than today. From those early beginnings the steady growth constitutes one of the noblest chapters in the progress of modern medicine.

The Shanghai Survey lists 326 mission hospitals in 237 cities. To these should be added over 600 dispensaries, either associated with a hospital or the sole relief base. As for physicians, there are 348 men and 116 women, 464 in all. There are 206 foreign nurses, who act as superintendents of hospitals and trainers of native nurses. The total number of beds reported is 16,737, an average of about fifty to each institution. The in-patients in 1920 were 144,477. The separate treatments run into the millions.

This is sizable work, but its inadequacy, nevertheless, is a painful thing to contemplate. Even with the Chinese doctors included who have had scientific training, there are only a thousand persons to give medical aid to a population of four hundred million. New York City, with a population of seven million, has over 9,000 physicians. Every man, woman and child in New York that meets with an accident or is taken ill, can have the services of a physician within a few minutes. In China the vast majority must do without any such help whatever. There are hospitals in China which have an exclusive constituency of over two million. Fenchowfu, in Shansi, ministers as best it can to a population of not fewer than five million.

Advantage is soon to be taken of some of the opportunities for unlimited expansion in this great work, as the cause of medical education is coming to the front, and projects are forming to train native physicians in large numbers. Until recently, Mission Boards have tackled

this problem alone. Held responsible for all the other lines of humanitarian and spiritual service as well as for medical relief, it is not surprising that little or no room could be found in their budgets for setting up and maintaining medical colleges, the most expensive of all institutions. Nevertheless, a brave beginning was made, as from the first it was recognized that China must produce her own physicians. Fortunately, the Rockefeller Foundation has erected the Peking Union Medical College, of the China Medical Board, an institution of the highest grade, located in China's capital and equipped to turn out able physicians as rapidly as Chinese students can be properly prepared to enter its halls.

In 1906, by mutual agreement the Union Medical College of Peking was also taken over by the China Medical Board of the Rockefeller Foundation, the control to be vested in a board of trustees in which both the Missions and the Foundation are represented. The Christian basis of the institution is always to be maintained, and the original missionary purpose safeguarded in every possible way. It is a superb medical plant, built in a modified Chinese style of architecture that cost $7,000,000, with a teaching staff of over 150, and an annual budget running close to the million-dollar mark. The instruction is given in English, and a properly qualified Chinese student obtains a medical training comparable to that afforded by the best universities of Europe and America. An important feature of its work is to aid outlying mission hospitals so that these may serve as models to the Chinese in the matter of staff equipment, and quality of service. Missionary doctors are encouraged to attempt research work and to pursue special studies at Peking. Advice from Peking is also available for the outlying institutions. Furthermore, grants are made for pre-medi-

cal work to certain mission colleges in order that there may be no lack of students fitted to enter the medical profession.

At the dedication exercises of the new plant, in 1921, the following cablegram was received from Mr. John D. Rockefeller:

> My highest hopes are centered on the Peking Union Medical College which is about to open its doors. May all who enter, whether faculty or students, be fired with a spirit of service and may the institution become an ever-widening influence for the promotion of the physical, mental, and moral well-being of the Chinese nation.

In giving this message to the distinguished audience composed of Chinese officials, diplomats, medical faculty and missionaries, Mr. John D. Rockefeller, Jr., emphasized the moral and spiritual objectives of the institution as inseparable from its purpose to afford the highest attainable training in scientific medicine.

> We have realized that although we might give to the Chinese medical students who pass through the College training as good as is to be had anywhere, that alone would fall far short of equipping them for their life work as the highest type of medical practitioner should be equipped. For only as their professional skill goes hand in hand with high character, only as they are inspired with the spirit of service and sacrifice, referred to in the message from my father, will our graduates be of most value to their fellow men and to their country. And it is because we believe that the highest character is built upon the deepest spiritual foundations alone that we have sought to bring together a medical faculty not only

with the best scientific equipment but possessed at the same time with the finest idealism.

It would be difficult to imagine a better combination than the Peking Union Medical College of business sense and missionary idealism.

THE GOSPEL OF HARD WORK

The question is often asked whether missionary work in a land like China takes any interest in such practical concerns as the cultivation of the arts and trades. Several little-understood considerations come into view that have a bearing on the answer.

The Chinese are an industrious people. Long and hard work with them is a habit. American patrons of the Chinese laundry invariably note this excellent trait. Through the long hours of day, and often far into the night, these oriental washermen ply their tasks, never shirking, never complaining, abounding in jokes and good cheer. Moreover, the Chinese by nature are mechanical and inventive. No one can saunter through China's "Main Street" or journey on a "sparrow boat" up one of China's rapidly flowing streams, and study the handicrafts of this ancient civilization, and not admire the ingenuity with which they utilize all sorts of materials and adapt strange means to stranger ends. "For what possible reason," I once asked a touring missionary, "do these Chinese have the axles of their carts project such an extraordinary distance beyond the wheel, when so frequently they have to thread their way through narrow streets and lanes?" "They have three good reasons," he replied. "In the first place, if the rut is so deep that the wheel sinks up to the hub, the cart can then run on the axle. Second, should the cart stick fast in the mud, the carter can very conveniently pry it loose by running a

pole or beam under the axle end. And third, in case the road is so utterly bad that you are overturned every few hours, these long axle-ends let you down rather easily." "Granted," I replied, "but why, in the name of common sense, don't they make better roads"? "Ah," he rejoined, "now you have struck something important. They are clever in the little things but not in the big, and it is just there that we can possibly be of some help."

Industrial mission work in China takes the forms of engineering, road-building, the introduction of machinery and the improvement in agriculture more than the teaching of trades. There are industrial schools, an increasing number; but to establish workable relations with the local guilds which largely control the processes of manufacture, is not easy. It has been found that such schools are likely to render their best service in the inculcation of the dignity of manual labor for no matter whom, rather than in the promoting of particular arts and crafts. This is especially true in the higher reaches of education. Abstention from manual labor is as much a tradition with the upper class as it is the accepted order of life with the common people. China is not the only land where education is regarded as an ingenious device for avoiding hard work, but education for ease in China reaches a sublime height. It has become a part of their religion. The Literati must not soil their hands by work. Their function is to wear long silk robes and to look impressive. Scholars had a custom, now fortunately disappearing, by which they allowed their finger-nails to go uncut throughout life, which was carrying this taboo to the point of absurdity.

There is abundant room in China for a teaching of industries in the Christian schools. On the ground of character value alone such a policy would justify itself. In-

creasingly it is receiving attention on the part of the missionary force, and eventually it will be made an integral factor in the scheme of education.

Considered apart from educational uses the industrial efforts of the missionaries have been directed to distinctly practical ends. The building of roads is one of China's fundamental needs. If there are worse highways anywhere than those of China's interior districts, they have not been brought to the world's attention. It was, then, a master-stroke on the part of the missionaries and those who cooperated with them to utilize the famine funds of 1921 in the construction of permanent highways in the provinces of Shantung, Chihli and Shansi. Hundreds of thousands of starving people were given work, the danger of a pauperizing employment of charity money was obviated, important cities were connected for traffic and travel, and, best of all, daily object lessons of all that good transportation means were set before the eyes of all the people, which stimulated officials to attempt similar work on their own account. China's "Good-roads Campaign" is already under way. Thus one of the worst disasters in the recent history of China has been turned to good account.

In the past few years agricultural missions have become one of the best agencies for improving the status of the people and at the same time commending Christianity for its practical benefits. Historians agree that peaceful agriculture is the necessary basis of all social prosperity and contentment throughout the world. This must be preëminently true in a land where possibly 85% of the population is of the farming class. Wonderful farmers, too, they are. For intensive cultivation they are unequaled throughout the world, unless it be in Japan. With vast stretches of rich, alluvial soil, favorable climate, with

abundance of cheap and industrious labor, and a market of unlimited possibilities, inevitably the Chinese are to take from rank as a food-producing people. Any contribution we can make to help this on will affect not only China's hungry millions but her neighbors as well, in fact the whole round earth.

Careful study of the situation proves it would be unwise to attempt revolutionary changes in the farm processes which the Chinese have followed through thousands of years. Comparatively little of America's agricultural machinery is adapted to the small plots and the intensive methods of the native farmer. An important contribution, however, can be made in such matters as the rotation of crops, the selection of seed, the development of animal husbandry, the adaptation of farm products to the foreign trade, and particularly in afforestation. A book might well be written on this one aspect of mission work, which should do for China what Sam Higgenbottom's "The Gospel and the Plow" has done for India. A few illustrations must suffice here.

China is known throughout the world as the "horrible example" of the folly of deforestation. When Gifford Pinchot, backed by President Roosevelt, sought to awaken American opinion to the menace involved in our rapidly diminishing forest lands, he said: "Take warning from China. In a few years our timber supply, like theirs, will be gone, our mountain slopes will be swept of soil, our streams will bring perennial floods, their mouths will be choked with sand, our waterpower will be running to waste."

This is no exaggeration as far as China is concerned. Her population today is paying for the neglect of past ages. The lack of timber for building and manufacturing purposes is unfortunate enough, but in addition, famines

arise from floods, and they destroy much valuable property. It is reported that a recent flood in Anhwei Province (the third in the same year) affected an area twice the size of Massachusetts and impoverished a population of six millions.

The immensity of this problem is baffling, but the missions are tackling it resolutely, and hope at least to cultivate the right kind of public sentiment on the subject. Already certain government officials have begun to take an intelligent interest. John H. Reisner, Dean of the College of Agriculture at the Union University of Nanking, believes that forestry offers one of the most promising opportunities in agricultural work and constitutes probably the greatest latent possibility of economic rehabilitation in China today. In this opinion he is backed by men like Professor H. H. Chapman of the Yale School of Forestry. Such authorities encourage him to believe that proper forestry methods will bring into productive use a large per cent of the area which is now unsuited to agriculture, and furnish employment for many millions of people. The Nanking School of Forestry has passed the experimental stage and is likely to become the main training center for government students and others who will undertake the stupendous task. Dean Reisner has formed an association of agricultural missionaries from all over China for the study of forestry and other rural problems in the hope that it will lead to the introduction of agricultural instruction in the primary schools.

The lack of a suitable milk supply is one of the severe handicaps in medical work. This particularly troubles the doctors in the interior, where dairy-farming is a thing unknown. The Chinese peasant appears to have little aptitude for this department of agriculture. The indigenous cow, like the indigenous religion, leaves a good

deal to be desired in the way of helpfulness. Our agricultural missionaries are importing English and American stock and meeting success in crossing them with the native breeds. A prominent Chicago business man recently sent to China a full-blooded young Ayrshire bull. It cost him a pretty penny before the animal was delivered at the mission station in the interior of Fukien.

At this particular station Dr. Edwin Bliss recently discovered a new antitoxin for rinderpest, a cattle fever which carries off entire herds, and is possibly the leading drawback in animal husbandry throughout the semi-tropic regions. The governments of South Africa, India, and the Philippines have expended large sums in research work in regard to the rinderpest evil, but an antitoxin discovered by them proved so difficult to transport unimpaired and so expensive that farmers at a distance from the ports received little benefit from the discovery. Now, after years of experimentation, Dr. Bliss has developed a remedy both simple and inexpensive, which has withstood the most rigid tests. It promises to render incalculable benefit, not only to China, but to millions of people in other lands.

Sericulture is another field which has been entered by the agricultural missions with large prospects of usefulness, and their efforts here have met with cordial cooperation on the part of the business interests at home. When silk raising in France and Italy was brought to a standstill by the war, Japan was the only important producing country left, and the American manufacturers turned to China to make the deficiency good. Two difficulties confronted the trade: the primitive methods of the Chinese silk raiser, established thousands of years ago, and the fact that the Chinese skein of raw silk was not adapted to the high-powered American looms. Under

this self-interest stimulus, American business men in the silk trade were induced to invest in practical education in far-away China. By gifts of money and wise technical cooperation they made possible the building of "Sericulture Hall," as a part of the plant of Canton Christian College. In this laboratory valuable experimental work will be done on the unsolved problems of the silk-raising business. At the Union College in Nanking, also, important experiments in silk culture are in process. The motives of the American business interests and the motives of the missionary teachers in these institutions may be different, but they are not antagonistic. It is a case of the business of the Church and the business of the market place forming a partnership for mutual support and advantage.

The generous response of the people of the United States and Canada to the China famine appeal of 1921 not only saved millions of lives, but also advanced the cause of agriculture in that land. After the extensive measures of relief had done their work, nearly a million dollars remained in the treasury of the national committee. The question arose as to what should be done with this large sum. To return it to the donors was found to be impracticable. Some advocated that it be set aside for future famines. The problem was finally referred to the committee in America, and after consultation, it was voted to use it for the development of the agricultural departments of certain Christian universities of China on the principle that modern agriculture is a preventive measure against recurring famines. No contributor to that fund is likely to question the wisdom of this decision or regret the liberality of his gift. From beginning to end the famine relief measures were handled

in a way to commend Christianity to the Chinese as the religion of goodwill and also of good sense.

SOCIAL SERVICE IN CHINA

Far up the Min River in the Province of Fukien, the city of Yang Keo is the center of an important trade in lumber and rice. Mission work conducted here for some twenty-five years has resulted in the establishment of a strong and growing Church, connected with the American Board. The pastor, Mr. Kuan, holds social service to be an integral part of Christ's gospel of love. He believes in the parable of the Good Samaritan as well as in the parable of the Prodigal Son, and he is anxious that his people shall preserve the whole unity of life, physical, mental, spiritual. When he erected a substantial house of worship of stone, he established a school for boys on a commanding site, alongside the Church, which has been a flourishing institution almost from the beginning. He publicly rebuked the city fathers who were allowing the use of an orphanage for girls in the heart of the city for immoral purposes. They admitted their guilt and also their helplessness, and offered the administration of the orphanage to the Church. Pastor Kuan accepted on the condition that though supported by the city it should be run on strictly Christian lines. In the civil war between the North and South a battle was fought in the vicinity of Yang Keo and wounded soldiers brought into the city could receive no proper care. Mr. Kuan at once improvised a hospital on the Church premises. Eventually a substantial stone structure was erected and the mission was asked to furnish a well-trained physician for a permanent medical work. These institutions needed a pure water supply, since the water from the river was insanitary. By means of a cleverly devised system of bamboo

pipes this enterprising pastor conducted the water of a mountain spring to his hospital and schools. Prominent business men then asked him if he could supply the city with water by the same system. He said it could be done, but that it would not be fitting for a Christian Church to engage in a commercial enterprise of that kind. So, he proceeded to organize an independent water company with the proviso that all profits above a reasonable return on the investment should go to philanthropic work.

This, however, was not all that he did for the public welfare. Yang Keo is in the center of a natural timber belt. Realizing that the slopes of the mountains were being rapidly denuded of trees and that the business interests of the city would suffer materially in the near future, Pastor Kuan took up the study of the forestry problem. He interested a group of Christian men in the purchase of a mountain-side back of his Church and proceeded to set out trees as an example of what should be done throughout the region. This brings his story down to date. As a result of these good works, plus his earnest, spiritual preaching and the spotless character of the man, Christianity has greatly increased in prestige in all the region roundabout. In several instances, villages have voluntarily thrown away their idols, turned their temples into schools, and implored Pastor Kuan to send them teachers of the Christian kind.

This one story does more to reveal the development along social lines of mission work in China than the citation of any amount of statistics. In such ways, the native Church is catching the spirit of all-around helpfulness so characteristic of our religion. Not all pastors are like Kuan—far from it—but enough have caught the vision and enough others are seeking for light to warrant the

belief that we are on the threshold of an important new development in mission work.

For the most part the missionary program has maintained a rather fine balance between the spiritual and the philanthropic aims of the Kingdom. By the nature of the case it had so to be. Wherever in China you find the home of a missionary, there you find a social settlement in miniature, a center for all sorts of helpful influences to radiate through the neighborhood and beyond. The companionship between the missionary and his wife, the respect and affection they bear each other, the way they plan and work together, the training of children, the comforts of the home, the sanitary arrangements, the treatment of the servants, the open hospitality—these all preach a gospel of goodwill more powerful than words. So, too, the school of a missionary reaches into the community and affects its life in many vital ways. Certainly it needs no argument to show that the hospital and the dispensary of the missionary render a social service of a very high order. To suggest, as some have, that social service is an entirely new line of mission work, is to overlook many of the greatest figures in missionary history from the days of Dr. Peter Parker down.

What is new is the studied purpose of Chinese pastors to make their churches centers for the physical and intellectual betterment of the community as well as for its spiritual uplift, together with the adoption on the part of certain boards of the social settlement ideal and method as affording the best approach to the people in the industrial centers, or where the direct action of the Church for any reason is found to be impracticable. The opportunity in this field is unlimited. Let a single illustration suffice. In the northern section of the province of Shensi a noteworthy work is conducted under the superinten-

dency of Rev. Watts O. Pye, who from the outset decided to link evangelism and social service together in his Christian appeal. He bade the pastors whom he sent into a score of walled cities, where no Christian message had ever been heard, to go in and be neighborly and helpful for a while before they began their direct work as messengers of the Cross. They urged the people to introduce the post-office, they kept them informed as to intellectual and political movements throughout the country, they offered to lend a hand in every good enterprise and especially to help the man who was down and out. At the end of these days of preparation they would open up a Gospel Hall on the main street and the people who flocked in would learn what was back of all this helpfulness on the part of these strangers. Within a few years churches or preaching places had been established in some seventy-five centers and the work spread with such rapidity that requests for religious instruction and for the organization of churches began to arrive in embarrassing numbers.

Mr. Pye lately visited Fu Ku, in a county-seat town just south of the Great Wall of China, where he was met by an audience of 5,000 that included all the officials of the county. The purpose of the meeting was twofold: first, the expression of gratitude for what the Church means to the people of the county, and second, a request on the part of the officials for the building of chapels in the main centers of the county and also in twenty-two towns of Mongolia, which lies on the other side of the wall, and whither many Chinese had emigrated. When Mr. Pye enquired as to the motive back of this request, five reasons were given why they wished for the Church: first and foremost, to clear the country of bandits; second, to help in the anti-foot-binding campaign; third, to assist in arousing interest in the campaign for better roads;

fourth, to strengthen the hands of local officials and village headmen; and fifth, to help in the self-government movement now starting in Shensi. Emphasis was placed upon the first point and it developed that bandits were unable, in communities dominated by the Church, to secure the inside cooperation without which their raids would be unsuccessful. In all these reasons the absence of any spiritual appreciation is conspicuous, and, of course, no missionary would think of organizing a church solely on the basis proposed. The point is, however, that it means a big right-about-face for them to want the Church at all, and that owing to the social helpfulness of the Christian leaders a door was opened into every city and village of the region.

A single illustration, too, will suffice to show how the social approach is used advantageously by prominent missionary institutions. On account of the efficiency of the science department of the Baptist Christian College of Shanghai, a big cotton mill agreed to maintain in the school two professors of chemistry who should conduct experiments looking to better processes of manufacture as part of their duties. Already discoveries have been made by which the fibre of the Chinese staple cotton can be materially improved. The college has opened a social settlement close to the mill, for the study of economic conditions, and for such humane service as the thousands of operatives might welcome. It was plain to the social workers that the system of twelve hours of labor per day was breaking down the morale of the women and children. When a recommendation was made for a reduction of hours, the owners acceded and a more humane and soundly economic arrangement was introduced. It was all worked out in a friendly Christian way without fric-

tion or dispute, that won the enthusiastic praise not only of the operatives but of the onlooking community.

China offers such a fruitful field for the myriad forms of social service that this department of work is likely to expand indefinitely in the near future. Quite possibly an entirely new department of missionary administration will arise from the sending out as missionaries of young men and women who have received special training in social science. Already several Boards have such workers on the field. In any event much is to be learned for adapted use in China from the methods of the social settlements of America and Great Britain.

Preliminary to the emphasis upon social service in Peking, an elaborate survey was conducted in 1921 under the direction of Mr. Sidney D. Gamble, of the Y. M. C. A., which has been published in book form and commended as a model of its kind. Many of its findings would be quotable here did space permit. Such a survey enables the missionary and Chinese worker to appraise all the factors with which he must deal in his city and neighborhood before he undertakes to launch important plans or expend funds sent out from home. Because social service is a comparatively new line of work it is the more important that its needs, possibilities and limitations should be explored before committing ourselves to extensive schemes.

THE Y. M. C. A. IN CHINA

This point will be the best opportunity to speak of the highly important service of the Foreign Department of the Young Men's Christian Association and the similar work of the Young Women's Christian Association. Leave out the story of the work of these interdenominational agencies and the setting forth of the business done

by the Church in China would be sadly incomplete. Of the 200 secretaries maintained by the Christian Associations of the United States and Canada in the over-seas service, 104 are located in China. For their support and for the maintenance of their work, there was expended in 1920, $520,512, which was matched by $704,247 raised locally from Chinese friends.

In the division of labor among Christian agencies, in accordance with a wise strategy, the Y. M. C. A. has been selected to stress city work, and more especially work for the students and the educated classes of the cities. China offers the most congenial field in the world for this particular approach to a non-Christian population. The work of the Association is highly developed in places like Peking, Tientsin, Shanghai, Nanking, Hankow, Foochow, and Canton. In such centers great buildings on the American model have been erected but with Chinese adaptations, equipped with social rooms, gymnasium, game rooms, and assembly halls, and these buildings are thronged with young men attracted by one or more of the triangle of objectives for which this organization stands the world over. On its social and athletic sides the Association work attracts a good many men who may not be ready to accept Christianity in a personal way. They recognize, nevertheless, that a Y. M. C. A. is a necessary agency in a progressive community, and consequently stand ready to contribute towards its establishment and upkeep. In every instance liberally minded Chinese and business interests of the city have provided the site for the building, and annual subscriptions are obtained in increasing amounts from this source. On the side of administration the work is domesticated by the appointment of Chinese local secretaries, while Mr. David Yui acts as General Secretary for the country. To a

surprising extent, methods which these men bring back from America especially in regard to games, sports, and social amenities are found to be congenial to the Chinese mind. The time appears to be coming when base-ball, basket ball and tennis will be important factors not only in rounding out the training of Chinese and oriental youth, but also in bringing about a more sympathetic and intelligent understanding between the people of the East and the West.

The Shanghai Survey, to which we have recurred once and again, calls attention to the remarkable development of the government system of education, and to the change of attitude in recent years on the part of the student class in the matter of friendly relations with Church people. The Y. M. C. A. has been asked to specialize in this field. The report remarks: "There seems to be hardly any limit to what might be possible could the Y. M. C. A., recognizing itself as the agent of the several churches, and with them, concentrate on the students of the government schools."

The Y. M. C. A. has rendered a highly valuable service by promotional work in connection with the public lectures on science by Dr. John Y. Lee, Prof. C. H. Robertson, Dr. W. W. Peter and others. With an outfit of apparatus for the demonstration of wireless telegraphy and other inventions calculated to appeal to Chinese curiosity and interest, these men have lectured far and wide on subjects connected with science, education, health and efficiency. Everywhere they have had an eager hearing. On a certain journey through ten provinces not fewer than 100,000 persons attended Prof. Robertson's lectures and witnessed his experiments. His audiences were made up largely of the political and social leaders of the community, the class known as the gentry. Seven provincial

governors on a recent trip heard the lectures. Prof. Robertson joins on to his presentation of science an exposition of Christianity as the basis of personal and national life. Other speakers have been accustomed, also, to make a spiritual application, and the attendance upon the strictly religious meetings has exceeded that of the regular lectures. On a recent tour, 16,000 men took their first step towards becoming Christians. Thus the social and intellectual activities of the Y. M. C. A. stand high among the evangelistic forces of the land.

Mr. Chang Po-ling, formerly director of public education in Tientsin, now President of the independent Nankai College, which he founded in the same city, traces his conversion to the sight of a group of Y. M. C. A. secretaries on their way to the tennis court. At the time, his mind was so full of despair over the future of his country that he was meditating the formation of a society of celibates looking to the non-propagation and the ultimate extinction of the race. Noticing this cheerful group of athletic missionaries cracking jokes and laughing away as they passed along, he remarked to himself, "See those Christian young men! How gay and active they are! Why are they not borne down, too, by the woes of the world? How comes it that they are full of life and hope? I must look into this religion of theirs and learn the secret of its strength." China knows him now as a Christian of the most passionate type, one of the great leaders of the Church. What Christianity did for Chang Po-ling, it can and will do for multitudes of other patriotic young men.

The Y. W. C. A. of China, one of the branches of this world-encircling organization, deserves a full and separate treatment, but can be given only the briefest possible notice. There are nine fully organized city associations,

staffed by secretaries, foreign and Chinese, who have been specially trained for the work. In general they seek to do for the women of China what the Y. M. C. A. attempts for the men. They stress Bible institutes, health and recreation, literature, and assist visitors from other countries to come in contact with the best in Chinese life. The women, especially the young women of China, are eager to know and adopt good things from the western world. They offer a field as fascinating as it is vast. The American who still thinks of Chinese women only in terms of bound feet, should see the leaping, running, tennis-playing Chinese college girl of today. It is a sight to fill one with amazement and delight. There are those who think China's future lies fully as much in the keeping of her women as her men. Says the Shanghai Survey:

> All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered cannot add half as much to the happiness of the Chinese people as the cultivation of the greatest of their undeveloped resources—their womanhood.

This inventory of the Christian enterprise in China is inadequate enough. Every student of missions will understand why it must be so. Compression has its advantages, but its handicaps are many. If the total impression conveyed is of a vast and varied enterprise, administered on sound lines, a picture vibrant with life, growing in every direction, the object of this chapter will be attained. The main thing to realize is the surgent heart of the Chinese Church. The binding principle which ties all these departments and lines of work fast together is the establishment of the Church of Jesus Christ. If and when the Church is naturalized, if and

when its roots are strong and deep, all else will follow as a matter of course. It is a great business we are conducting in China today—great in its conception, great in its scope, great in its promise of success. The story should now speak for itself, and we will close with the testimony of one whose word American business men will not question.

When the banking interests of the United States, Great Britain, France, and Japan joined in a "consortium" for the building of railroads and the development of the resources of China, the American group sent as their representative to Peking, Mr. Frederick W. Stevens. Upon his return, in the summer of 1922, Mr. Stevens on a visit to his home city, Grand Rapids, was asked by a reporter to give his opinion of conditions in China. In a comprehensive interview, he paid this tribute to the missionaries: "I cannot say enough in praise of the work in China of the Christian missionaries. The missionary doctors, teachers, and preachers, as well as the Y. M. C. A. and Y. W. C. A. workers, are all doing a very wonderful work for the Chinese people with splendid results. I believe the work they are doing is the only important organized effort along the lines of moral regeneration—and that is needed. If the missionaries should be withdrawn—of course no one proposes to do it—it would be a great calamity to China. Mrs. Stevens and I have come into close contact with missionaries in many Chinese cities and find them, without exception, a splendid type, hard-working, practical, educated, and refined. I take off my hat to the Christian missionary in China."

Chapter III

FACING THE PROBLEMS

A WESTERN business man, of considerable prominence, who recently visited the Far East, became so oppressed by the multitudinous populations and their unconcern over vital religion, that upon his return he unburdened his soul in a meeting of the Church. With much emotion he told his fellow members that the missionaries were "up against an exceedingly difficult task, with little prospect of success" and that someone should inform the secretaries of their Foreign Board as to the depressingly onerous situation "into which they have thrust these devoted men and women." This is, indeed, refreshing. Would that more of our Church people could visit the field and obtain first-hand impressions as to the exceeding difficulty of the task! Too many take it for granted that by some little-understood but easy, inevitable process the nations of the Orient are to be brought under the sway of Christ. They need to be sobered and even appalled by a course of instruction in the problems as well as the successes of the work. The sooner the people at home realize that this is no holiday excursion upon which we have entered the better for all concerned.

Our business friend, however, may relieve himself of his apprehensions that the Mission Board officials are working in the dark. They, too, have visited the populous lands of the East. They live in the presence of its stupendous problems. They are under no illusion as to the

dimensions of what is involved in the onset of Christianity upon the unbelieving world.

As for the missionaries, the land to which they were sent was the land of their choice, selected, in many instances, because they considered it the hardest and neediest spot on the missionary map. We are to think of them as specialists in selecting hard jobs. They went out with their eyes wide open. Prior to their decision they asked innumerable questions regarding the religious, social, economic, and governmental conditions in the various foreign fields; they read reliable books of information; they digested the latest magazine articles. The missionaries are not stopping, but living, in the midst of those indifferent and resisting masses which so impress the tourist; they have lived there for years, some of them for a generation. As a result they find themselves facing far more problems than they supposed would be the case. And yet they stay on. Why? Humanly speaking, it is because apparently insoluble problems, that arise in the prosecution of a worthy cause, are always a challenge to a person of noble mind. The greater the problems, the greater the challenge, and the greater is the satisfaction in the work. Every fighter, every explorer, every inventor, every really *big* business man understands this attitude of mind.

Of course the explanation in full goes much deeper. This is the business of God for the missionaries into which they have gone; they believe they were summoned of God to engage in it and that they are living where God wants them to live, and are doing what God wants them to do. They are content to stay on and to leave the issue in His hands. If this is the great business of the Church, why should any one at home or abroad expend sympathy on those who are engaged in it, on the ground

of its difficulties? As for the possibility of failure or disaster, we are writing especially for Christian business men, and we would remind them that our religion places no limit on the achievements of one who fares forth in the spirit of Christ and His Apostles. What says our New Testament? "But Jesus beheld them, and said unto them, 'With men this is impossible; but with God all things are possible.'" It will be recalled that this saying of Jesus related specifically to the saving of rich men who love their riches more than they love their fellow men and their own souls. If God can save them (and He can), why, it may be asked, should we doubt His ability to save just "ordinary heathen"?

No, your typical missionary would feel disappointed and aggrieved, if he found anything but a hard job awaiting him. Not long ago a senior in an American college, who was such an unusually brilliant student that the faculty were expecting him to do great things, was asked by one of his professors what line of work he would take up after graduation. When he replied that he had accepted appointment by a Mission Board to go to Japan and work among students, straightway the face of the professor fell and he expressed disappointment amounting to consternation, shooting back at the student the remark: "Do you think you can convert the Japanese, and do you suppose it would do them any good if you could?" "Well," replied the young man, "I mean to take a try at it." That is not the way an old-time missionary would have stated his faith; but it is young America of today facing the great task.

Another signal illustration of the newer missionary personnel is the celebrated Dr. Albert Schweitzer, who thrilled the musical world of Germany by his organ recitals, and the world of Biblical scholarship by his book

entitled "The Quest of the Historical Jesus," and then astonished both worlds by dropping his music, his writing and his lucrative practice and going to the Congo as a medical missionary, associated with the French Evangelical Society. There, through the war and since, he has been living among the natives, battling with disease and seeking the uplift of his humble neighbors by all the talents with which God had so richly endowed him. Now he has written another book, "On the Edge of the Primeval Forest." Two of his impressions especially interest us: the sense which has come to him of the feverishness and vanity of the life of Europe; and the feeling of the utter impossibility of his task. His specifications under this last head are pathetic. To the unreliability of the natives, the unending presence of malaria, sleeping-sickness, dysentery and other tropical diseases, and the tiresome worry of the insects, he adds the consciousness of the relentless forces of nature—"Whether we will or no, all of us here live under the influence of the daily repeated experience that nature is everything and that man is nothing." At times it seemed as if his spirit would be crushed, so overwhelming became the sense of impotence. Two things appear to have sustained the spirit of this lonely man, and they are characteristic of a good many refined and scholarly souls who have found themselves settled for life in an overpoweringly heathen environment:—the consciousness of the presence of God during the work of the day and a good book to read at night when the work is done.

Let us, then, banish from our minds all anxiety over these intrepid souls on the ground that they are set to do an impossible task. They are; and they know it; and that is their strength. The question is not as to the attitude of the missionary in the face of his problems, but

as to his method of dealing with the same. We know he has courage and devotion; but does he have wisdom?

CERTAIN OBVIOUS PROBLEMS

The missionary is not particularly concerned by the problem of numbers. When home on furlough he likes to tell of the immense population of the land from which he has come, especially if it be India or China; and he never tires of displaying graphs and maps which make Great Britain and the United States appear sparsely settled territories. Yet you never find him bemoaning his fate or asking to be transferred to some place where the human material is less abundant. Rather he appears to rejoice, even to exult in having so many people on his hands. Some one has written an essay on "A Great Multitude a Sorrowful Sight," and we easily recognize what the man had in mind. Such thoughts have come to us on Broadway, on the Strand, perhaps on the Galata Bridge in Constantinople, on the Ginza in Tokyo, or along the famous Bund in Canton. Why did God make so many people? Where do they all come from? Where are they going? What use are they to the world? What possible chance is there of drawing these millions away from selfishness and greed and leading them to higher things? Such thoughts will not down; at times they fairly overwhelm us. One of two ministers discussing certain changes in modern theology hit this thing off well. They were in London and they mounted to the top of a "bus" which was threading its way through the crowded streets of the city. As they looked down upon the endless procession of humanity, one of them remarked: "This is what is forcing us to a larger view of God's purposes in the world. We are discovering the human race."

On occasion probably the missionary finds himself in

a similar pensive mood. But he has learned "to see things steadily and to see them whole." If one man is an opportunity, a crowd of men is a larger opportunity. If one man is needy, a million present a greater need. But we cannot disregard the fact of numbers altogether. We are living in the twentieth century after Christ, and there remain a thousand million people to be evangelized. Moreover, they are increasing with astounding rapidity. If we apply the quantitative test the task is prodigious beyond any calculation. We might as well give it up before we begin. But is unconditional surrender the only or the real man's answer? The missionary says "No." Possibly more than other men, he has schooled himself to look upon the masses through the eyes of Christ. "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; *and he began to teach them many things.*" First compassion, then service is the law of the Christian, facing the human throng. "God, who has made me, has made each one of them; He has made me with reference to them. How can I help?" When any considerable number of Christians take that attitude the argument from bulk will have lost its point. Jesus settled the problem of numbers when he characterized the forces of the Kingdom as *leaven.* Have we the true leaven? Then no matter how large the lump!

Another problem is the opposition of the people to whom he is sent, certainly a very serious one at times but one which furnishes its own solution and is never allowed to obscure the vision of the true missionary. If history teaches anything it is that a moral or spiritual movement like Christianity thrives on persecution. Misrepresentation, threats, plots, violence, may impede the

good work; they may bring it for a time to a stop; but they never achieve their purpose.

> Truth forever on the scaffold, Wrong forever
> on the throne,—
> Yet that scaffold sways the future, and behind
> the dim unknown,
> Standeth God within the shadow, keeping watch
> above His own.

At the time of the meeting of The World's Student Christian Federation at Peking, in the spring of 1922, and just as the National Christian Conference was about to assemble at Shanghai, certain anti-Christian groups decided that these gatherings called for opposition of a vigorous sort. Several sensational outbursts were reported to the American press and caused not a little dismay among the home churches. Parents and relatives of missionaries became alarmed, and enquiries came in from every side as to the significance of the movement. Did another Boxer revolution impend? Many of the cities of China were flooded with circulars that attacked Christianity in the bitterest way, and characterized the missionaries as "public enemies, working hand and glove with imperialism and capitalism." It was asserted that the motive actuating missionaries was "to exploit the weak countries of the earth." Several organizations of educated Chinese were known to be behind these attacks, such as "The Young China Society," "The Non-Christian Student Federation of the National University at Peking," and a similar body in the Peking Teachers' College for Women. As a matter of record and human interest it may be worth while to quote a few of the statements made by these organizations.

The sins of religion are too numerous to mention. Speaking of its moral side, we find that it teaches men obedience, which is the moral code of slaves. Speaking of its intellectual side, we find that it propagates superstitions, which hinder the search for truth. Speaking of its material side, we find that it asks its believers to despise temporal things and dream of the kingdom of heaven, which would end in the destruction of human life. Its teachings are absolutely valueless, while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil (that is, the Christians), have an organization, while we who are opposed to religion have not. Of all religions, Christianity is, we believe, the most detestable. Christianity is the intelligence officer of the capitalists and the hireling of the imperialistic countries. Everything that may aid its spread Christianity is willing to utilize. If no effort is made to exterminate this evil in time, it is impossible to tell what its dangers will grow to be in the future. We who have long had a deep hatred of Christianity are unanimous in our opposition, and have just united to help similar organizations to exterminate this evil fiend until China gets rid of it.

Oh, students! Oh, young men! Oh, workmen! Who of us fails to know the sin of the capitalist? Who among us fails to know the heartless cruelty of the capitalist? How can we not rise and oppose them when we see with our eyes these bloodhounds of the capitalists holding a conference to discuss how to decide our fate? Rise! Rise!! Rise!!

If these declarations could have been cabled to America the people would have smiled instead of being alarmed.

As a matter of fact this bitter attack proved to be a boomerang and caused a reaction in favor of Christianity almost from the first. The Chinese officials regarded it as a breach of hospitality, while many of the intelligentsia repudiated the attack on the ground of its absurdity and extravagance of statement. The fact that it was, also, atheistic and communistic propaganda did not escape attention, especially when these same agitators a little later gave a cordial welcome to the representatives of Lenine and Trotsky. Incidentally this anti-Christian outbreak accomplished considerable good in Church circles. Christianity was reaching the point of popularity, and as a result, unworthy elements were creeping in. Men were wearing Y. M. C. A. buttons just as a means of social advancement. The attack served to reveal the presence of an organized opposition of considerable strength, and hence to stiffen the fibre of the Christian body. As for the delegates to the World's Student Christian Federation, they were led to question their own hearts as to whether they were living a life that furnished any ground upon which such charges could legitimately be based, and, especially, whether they had done all in their power to right the economic wrongs of the world.

Not always does the problem of open opposition find so speedy a solution. It will be recalled that for years after the first Protestant missionaries entered Japan, edict-boards were posted along the highways proscribing the new religion, in most drastic fashion, even to imposing capital punishment upon any Japanese who should seek to propagate such a faith. As late as 1884, a letter was sent from Kyoto, addressed to the "Four American barbarians, Davis, Gordon, Learned, and Greene" (missionaries of the American Board). In it were these sentences: "You have come from a far country, with the

evil religion of Christ and as slaves of the robber Neesima. Those who brought Buddhism to Japan in ancient times were killed. But we do not wish to defile the soil of Japan with your abominable blood. Hence take your families and go quickly." Today those edict-boards are regarded as a curio of rare interest and value and by none more than the Japanese themselves, while upon missionaries who render conspicuous service, an enlightened and grateful government bestows decorations.

Today (1923) the Christian world is troubled over conditions in Turkey. Here, let us frankly acknowledge, has occurred one of the worst disasters in the history of the Church. Throughout large sections of Asia Minor, a work of splendid proportions, embracing churches, colleges, schools of all grades, hospitals, built up by one hundred years of sacrificial labor, has been reduced to a fraction of its former strength. Important institutions have been closed down by the hostile Turk and the workers ruthlessly expelled. Far worse than that is the destruction by massacre, starvation and exposure, of millions of the Christian population. What the early Christians suffered in the days of Nero and Domitian, appears to be a slight affliction compared with the baptism of blood experienced by the Armenians, Greeks, and Persians of our day. What can this mean? Who will write a new Book of Revelation to comfort and sustain the Churches of Asia of the twentieth century after Christ? Is it any wonder that some among us, growing timid, are advising withdrawal? They have seen wave upon wave of desolation sweep over the lands which were consecrated by the first missionary efforts of the Church, and they are beginning to question whether continuing the sacrifice is worth while. Paul and Barnabas could prevail over the decadent Judaism and heathenism of

the first century, but what chance has the missionary of today face to face with aggressive and bloody-handed Islam?

A leaf from a chapter of recent missionary history may serve to steady our thinking over present Turkish conditions. In the summer of 1900 occurred the disaster in connection with the Boxer uprising in North and Central China. Certain people at that time were talking of the mission future in China as some do now of the outlook in the Near East. No forebodings were too dark; no warning too intense. They said to the Mission Boards: "You have had your lesson. The Chinese do not want your religion—18,000 martyrdoms attest the fact. Why continue wasting precious life and money?" Suppose the Boards had listened to such pusillanimous advice! Stampeded by the terror of the moment, suppose they had withdrawn the workers and closed the hospitals and schools! Instead of rallying the students of America and Europe to fill the martyr gaps, suppose they had ordered a retreat! Had such counsels prevailed, we would not be today proclaiming the triumphs of the Cross in China. Under such guidance the Church would have missed the grandest opportunity of the age and Christ would have been disgraced at the hands of his faint-hearted disciples.

Who knows but that twenty years from now the harvest in Turkey will be as great as in China today! And what are twenty years in the Kingdom of God! A few years ago, on a sojourn in the province of Chihli, the author found himself in the city of Paotingfu and he asked the Christians of that place how they accounted for the large accessions to the Church, as there were at that time some 3,000 names on the waiting list. They took him to the cemetery just outside of the city wall, where were

the graves of the missionary heroes: Horace Tracy Pitkin, Mary Morrill, Annie Gould, and others who with their Chinese associates, were killed by the Boxers in the terrible events of 1900. Pointing to the hollow square of well-kept graves, they said, "This is the explanation. The blood of the martyrs is the seed of the Church. Our religion of sacrifice and of love is breaking the hearts of the Chinese."

A missionary, Rev. S. Ralph Harlow, figured that within ten years of those Boxer days the Chinese Church membership leaped from 85,000 to 200,000, while in the past ten years more Chinese have confessed their faith in Christ and joined His Church than in the first hundred years of missionary labor in that land. And he cites how the first president of the Y. M. C. A. in Canton, a Chinese student, was beaten to death in prison, because he insisted on remaining loyal to Christ under bitter persecution. The picture of this man hangs on college walls in China today as a reminder of what it costs to get a foothold for Christ in any land.

There is too much history of this kind behind the missionary movement to allow its present-day leaders to quail before the opposition of men, or to grow panicky in times of revolution and war. How can there be a Christ without a Cross? And how can the religion of Christ make progress unless the Cross leads on and dominates the field in every age? Opposition, open and violent, may cause a set-back; it may entail a tremendous money cost, but it is a problem which brings its own solution for those who wait.

THE PROBLEM OF APPROACH

Another form of the same problem, but far subtler in its reach, is that of the approach to a new field, or to a

new section of an already occupied field. What are the first steps which should be taken by the missionary pioneer? How can he make a favorable impression upon an unfavorable people? Professor Bosworth in his "What it means to be a Christian," quoting Whiting Williams, says that a man is like an island. If you wish to unload valuable goods safely it may be necessary to row all around the island to find the best landing place. The illustration is even more *apropos* when one seeks to bring the Christian message to a tribe or nation.

Here lie some of the most fascinating problems which the missionary strategist is called upon to consider. The early missionaries became great men, because to so large an extent theirs was the first onset upon a hostile land. In every fibre of their being they felt the great challenge. Resourcefulness, courage, tact, patience, faith, characterized their daily life and gave rich content in their persons to the witness of character. God became their refuge and strength, a very present help in trouble. They were men of might, because their might was the might of faith.

Today the problem of approach concerns more those who are seeking new points of contact with outlying populations in the hope of enlarging the circle of their influence and helpfulness. It has to do with the reaching of individuals as well as communities, since the resistance of an important man may present as intricate a puzzle as that of edging into a new village or district. In the mass-movement territory the forces of society are working in favor of the missionary and his message. But in the majority of fields it is quite the other way. The people are not waiting for the messenger of Christ with outstretched arms; they care neither for him nor for his message. He needs to have at his command every power of persuasion, every helpful expedient, every ingenious

agency which his nature and his training afford. His position is not unlike that of an ambassador among unfriendly people. Not infrequently such a worker will find himself treated as an interloper, and even suspected of being a spy for his government. There is a power of resistance inherent in oriental society, before which the young missionary often stands aghast. It seems to him at times impossible for him ever to break through the network of prejudice, superstition, tradition, and hostile intent which the centuries have thrown around the people among whom he works.

This is the first great problem of the missionary and of the Board which sends him out. If any one imagines that missionary leaders blink at these hard, forbidding facts, let him read the lives of such men as Robert Morrison of China, David Livingstone of Africa, Cyrus Hamlin of Turkey, John G. Paton of the New Hebrides, Bishop Thoburn of India, Joseph Neesima of Japan, Keith Falconer of Arabia, Mary Slessor of Calabar, and he will come to respect the missionaries as the true realists of our age.

How do they do it?

Livingstone did it by making himself indispensable to the natives. He dealt out medicine to the old women, sewed up the wounds of the big black fellows when they were mangled by lions, kept the larder of the chief supplied with game, amused the children with his magic lantern, and by a dozen ways of friendliness made the Africans love to have him come to their villages and hate to have him depart. Livingstone, be it noted, was an explorer who did not require an army of attendants and fighters. He traveled among savage tribes alone or with a single companion like his friend and benefactor, Mr. Oswel, or as in the early days in company with his wife

and children. He stands out today as the greatest of missionary pioneers, the man whose approach was always a blessing.

John G. Paton did it by sinking a well through the soil and rock of a coral island, while the natives stood around and jeered and called him crazy for expecting to find "rain rising up out of the earth." When, after incredible labor under the tropical sun, water was actually reached, and the natives of Aniwa learned that the supply would be free for all, their ridicule turned to admiration and gratitude. "It is a miracle," they exclaimed, "Missi's God makes rain to come up from the ground." The back of heathenism was broken from that moment, and a few years later that well was the means of saving the lives of all the people on the island.

Cyrus Hamlin did it with his forge, his flour-mill, his bake-shop, his phonograph, in a word with his Yankee shrewdness, which never forsook him, and which he used for the glory of God, as truly as he used his wonderful gift of speech. The author, when a lad, was privileged to hear Hamlin narrate the story of his first attempts to do business with the officials of the Sublime Porte and his own account of the founding of Robert College. To these stories told at his father's table, he listened with open-mouthed admiration, and no tales of Gulliver or of Robinson Crusoe appeared to him more wonderful or more fascinating.

Sam Higginbottom is doing it today in the region of Allahabad, India, by his farm and agricultural institute. If Hamlin bored his way into the hearts of the Turks, Higginbottom is digging his way into the hearts of the Hindus. In a land where they have been farming for 4,000 years, Higginbottom is showing them how they may double their crops and make famine a back number.

As we write there lies before us a newspaper account of Higginbottom's Poultry Show at Etah. Have you ever seen an oriental hen? No? Then you cannot appreciate what is said in this paper about the display of 438 plump birds, pure-bred Leghorns and Minorcas, every one of them raised by natives in the thirty-eight villages of the Etah District. The cups and prizes which were distributed did not please the Hindu farmers more than the fact that after the show the best specimens sold at 10 rupees per bird.

A young missionary of Peking did it recently, at the battle between the forces of Gen. Chang Tsao-lin and Gen. Wu Pei-fu. He rode through the lines on his bicycle to a city in the center of the fighting, opened a Red Cross station at the mission chapel, organized the Chinese inhabitants into relief units to provide food and water and shelter and to care for the wounded, and thereby became the backbone of the community morale in a time of desolation and fear.

Dr. Albertus Pieters of Japan is solving the problem of the right approach by means of his newspaper evangelism, by which he aims to reach from one-fifth to one-quarter of the population, composed of the most influential portion of all—those who read and think and can be most useful in extending the knowledge of Christian truths.

Rev. James M. Hess, of the American College, Madura, South India, is doing it by interesting his students in English classics like Shakespeare, Wordsworth, and Tennyson, where the many Christian allusions and quotations they meet, require them to read the Bible and especially to familiarize themselves with the life of Christ. In this way Brahman young men, who would scorn to enter a church or to join a Bible class, find themselves in-

creasingly drawn as by a magnet to the character of Christ.

Dr. Horace N. Allen, of Korea, did it when he probably saved the life of the nephew of the king, who in a time of revolution had been wounded, apparently unto death. Making his way to the palace and offering his help, Dr. Allen "found thirteen native physicians excitedly crowded about the Prince and about to pour boiling wax into his gaping wounds. He tactfully persuaded them to allow him to dress the injuries, and for the first time the court saw a modern surgeon at his skillful work. Ere long, to the surprise of every one, the Prince recovered, which made Dr. Allen the most famous man in the capital. The grateful king became his friend, and a government hospital was built and opened under royal patronage, with the missionary in full charge."[1]

Rev. Charles W. Abel, of New Guinea, a missionary of the London Missionary Society, is doing it today among the natives and cannibals of that wildest of lands, by making the impact of western civilization of benefit instead of harmful. Among a people who know nothing of a kindness for which no return is expected, by introducing carpentry, boat-building, black-smithing, needlework, and all sorts of useful industries, he is winning his way into their hearts and opening new channels for the Gospel of clean character and of love.

Rev. J. S. Whitewright, of the Tsinanfu Union University, in Shantung, is solving this problem of the right approach by means of a large museum, housed in an attractive building, in which he has gathered models and pictures that illustrate the life and work of the outside world. There he demonstrates how agriculture is carried

[1] "The Mastery of the Far East," by Arthur J. Brown, Scribners. Chap. XXXI.

on in the West, how the transportation problem is handled, how business is conducted, how people are clothed, how cities are made sanitary, how the Red Cross goes about its work, in a word how progressive people think and live. Five hundred thousand Chinese, many of them from official circles and from prominent families, visited the museum in one year, and even if they did not all listen to the excellent talks upon the relation of Christianity to world progress, they went away with intelligent and friendly ideas in regard to the missionaries and what they are attempting to do.

Rev. Ray E. Phillips is doing it in the mining compounds of Johannesburg and the Rand, by means of the movie film. Financed liberally by the mine directors, he has given as many as 330 free cinema shows a month, which serve to keep the natives out of mischief, introduce them to the great outside world, and show them the Christian way of life. He does not hesitate to use a wide range of films; current topicals, travel and educational films, clean comics, simple adventure stories, animal pictures, acrobatic stunts, cartoons, Bible scenes and the life of Christ. No wonder the authorities back him and the natives follow his leadership and advice as though he were their chief.

The Y. M. C. A. people are doing it in the great cities of the East by using the social approach:—gymnasiums, tennis-courts, athletic contests, reading rooms, debating clubs, summer camps, commercial classes, Bible groups, and all the inducements employed by their great system.

The Literature Societies are doing it by furnishing wholesome and interesting reading matter in the form of books, magazines, leaflets, posters and the like.

The Bible Societies are doing it by translating, printing

and disseminating the Scriptures in whole or in portions, not only among Christians but among non-Christians, until the sales exceed those of any holy book of the land, or any work of fiction circulating in their midst.

The missionaries to the lepers, the blind and other unfortunates are doing it by seeking out and helping those neglected ones, cast out by the population at large. An approach can always be found to the man who is down and out. The missionary who is shut out from the houses of the prosperous and intelligent, finds the doors of the poor, the oppressed, and the diseased open to him on every side. Wretchedness has no difficulty in recognizing a friend. The Mission to the Lepers is maintaining or helping to maintain 96 asylums in different parts of the foreign field, in which are gathered 16,000 of these most pathetic of all human beings. They have taken our Lord's command, "Cleanse the lepers," literally, and are striving to check and combat the disease as well as to brighten the lives of those who come under their care. Wonderful results are obtained from the injection of Chaulmoogra Oil, a form of treatment which was perfected by American doctors in Hawaii, and they may be able to rid the world eventually of leprosy. All this means much to the lepers and is abundantly worth while on that account. But the demonstration it gives to the onlooking, inhuman world that the Christ spirit seeks out first the neglected and unfortunate, that those who are despised of men are very dear to God, and that the Church of Christ does not lack for opportunity while there are any poor and broken-hearted left to befriend —this demonstration of her spirit means more still for the Christian future. The deeper the need the surer the response.

But where shall we stop in such a recital? There is

no stopping, for there is no limit either to the ingenuity and resourcefulness of the entire missionary force or the scope of human need.

The British and American Tobacco Company a few years ago decided China was a field of large possibilities as a market for tobacco. Their product was new; few of the Chinese smoked, and these were accustomed to use the ancestral water-pipe. It became necessary to create a market. The method adopted was to flood China with free cigarettes. Up and down the land the agents of the "B. A. T." distributed cigarettes by the million right and left. The slogan of the campaign was "A cigarette in the mouth of every man, woman, and child in China." Only the missionaries and the tobacco people, among the agents of western goods and ideas, have dared to attempt a nation-wide propaganda. The tobacco people's solution of the problem of approach, was a generous distribution of samples. Those who think the cigarette a good thing, and that the Chinese need tobacco above all else, will commend the enterprise and wisdom of this potent international concern. But has the Church of Christ offered the people of that land no samples? Certainly it has. The samples Christianity distributes are men and women filled with the spirit of Christ. The missionaries themselves do more to commend our religion than all the machinery and materials we can place at their disposal. "By their fruits ye shall know them." After all is said and done the thing that really counts is the character of the missionary. If he is a winner in his personal Christian life, then he will win, no matter how hostile or indifferent the people may be. Love is omnipotent and that is the real explanation of how Livingstone, Paton, Hamlin, Higginbottom, and the others gained an entrance for the

Gospel in regions where the Gospel was the last thing that any one desired.

ADMINISTRATIVE PROBLEMS

Far more difficult problems are connected with the conduct of missions after a foothold has been obtained. In this secondary stage the challenge of the work may be less dramatic but it is even more exacting. The checks suffered are subtle and persistent; they increase rather than diminish with the years. Nevertheless, they can be overcome, and the successful handling of them comprises one of the most stimulating and interesting phases of the work. There is just one group of men capable of presenting these complications in a convincing way and that is the foreign secretaries of Boards that operate under diverse conditions in many parts of the world, and cover every department of work. So we turn to them. Five representative secretaries will indicate the five leading problems in their judgment connected with the administration of the work on the foreign field today. They are keenly desirous to help business men to understand the operating problems which make the work of a foreign secretary of fundamental importance. Their replies, which we print somewhat condensed, may be considered an inside view of Board administration.

PROBLEMS OF FOREIGN ADMINISTRATION

Reply Number One

1. How to make and keep the missionary enterprise faithful to the realization of its fundamental aim.
2. How to secure the right personnel, men and women possessing the true spirit and qualifications.
3. How to get and spend the funds wisely and rightly; how to make our appeals only to right motives, and

how to spend the money so as to create no false conceptions; draw us into no false alliances, but establish living spiritual relations.

4. How to produce a real native Church, not a parasite, nor an exotic, nor a spoiled child, not a nominal, but a real Church, with its own life and power and freedom.
5. How to administer the enterprise religiously, which requires us to determine wherein what we call business methods and sound business judgment are Christian, and wherein they are not Christian at all. The problem of relating words and deeds so that they shall match both in the administration at home and in the work abroad.

Reply Number Two

1. The Church and oversight of the Board through the Mission—to make the one increase and the other decrease without injury to the work.
2. To build up an educational system in countries where there are none, or where the government system is in a formative state, e.g., Africa, Mesopotamia, China.
3. Relations with governments.
4. Maintaining judicious balance among many types of work.
5. Stretching the dollar—making one dollar to do the work of two.

Reply Number Three

1. Education—What modification in our educational policy is necessary in view of the national emphasis on education that we find in all our fields?
2. Devolution—What advance steps should be taken by our missions whereby indigenous leaders may participate more largely in the direction of the Christian work of their own lands?
3. Relationship between missionaries and the people of

the land—How can this relationship be improved: (a) with the indigenous Christians, (b) with the non-Christian population?

4. The Nationalist Movement—The missionary's attitude toward the lawful nationalistic aspirations of the people? e.g. India.
5. Economy—What adjustments can and ought to be made in the interest of economy and the wisest possible use of the funds at our disposal? Is there work that could be given up altogether or carried on with less expense?

Reply Number Four

1. To define and hold missionaries within the legitimate bounds of missionary activities. Reforms are called for on every side. How far can a missionary be a reformer and not seriously injure his Christian influence?
2. To hold the mission to the chief objective, namely, to raise up and train people of the country to do all the things he—the missionary—was sent out to do, and to see that these responsibilities are then placed upon them.
3. In doctrinal matters to accept and put into practice in the mission field the fundamental but exceedingly difficult principle that the creeds of any people, in order to be genuine and so of value, must be the expression of their own spiritual insight, religious experience and intellectual interpretation of the Scriptures.
4. The displacement of native customs and habits, not in themselves immoral or detrimental to spiritual and intellectual development, is always a problem not easy to solve. What religious significance our Western customs, manners and ways may have, if any, for them and how much better they would serve the needs of Eastern races than many of

their own simple and innocent habits is by no means clear.

5. Missions comprise a group, often large, of missionaries—men and women of from widely separated areas in the United States of different antecedents, educated in different institutions and with divergent opinions regarding methods of missionary work. How to harmonize and utilize to the full the varied ideas and talents of all these members and keep the work at concert pitch is a perennial problem.

Reply Number Five

1. The transfer or the transfusion, without loss, of the vital content of the Gospel from the heart and the brain of missionaries to the consciousness of those trained in other and very different expressions of the religious life.
2. How to obtain a competent executive oversight, which escapes official dogmatism on the one hand and weak surrender to untrained and often misdirected national feeling on the other; in a word, the production of a national administrative machinery which shall take over without loss the spirit and experience of the foreign missionary organization.
3. The maintenance without disaffection of the traditional methods by which an equal financial support is given to all missionaries regardless of personal merit or type of work, and the like difficulty among native workers who more and more vary in their tastes, training and social requirements.
4. The recruiting of effective candidates for the specialized work in medicine, industry, education, and the like, who for all their special equipment are to be true missionaries and team workers in motive and in practice so far as the total program is concerned, without loss to their own designated work.

5. The administration of designated gifts not only in the home phases of their relation to general income but in the actual equities of administration on the field, so that intimate relations may be maintained between donor and worker without throwing the whole financial process into confusion and without detriment to work for which no gifts are designated.

A certain amount of overlapping will be noted in the above statements; as might be expected, one problem is found entangled with another. This makes classification rather difficult. But making due allowance for that fact and omitting one item as related more to home than to foreign administration, twelve distinct problems are cited out of a possible twenty-five. Summarized and arranged in logical order these may be stated as follows, the number after each title indicating the number of times it was named:

Maintaining the primary spiritual purpose (3)
Maintaining proper balance between various types of work (1)
Securing team-work on the part of the missionaries (2)
Transference of responsibility from the Mission to the Native Church (5)
Adaptation of methods and institutions to native ideas and customs (2)
Adaptation of message to native temperament (2)
Adaptation to nationalistic aspirations (1)
Adaptation to governmental systems of education (1)
General relations to government (2)
Inadequate funds (3)
Inequality between support of missionaries and native workers (1)
Creating right impressions at home as to money matters (1).

Such is the statement of the case on the part of the foreign secretaries. Clearly a brief treatise like this can not enter into the exposition of these questions in full detail. There is enough material for discussion here for a book by itself, and a long book at that. We must be content with general impressions in other respects and reserve only one for the presentation in the briefest possible way, the one which is the outstanding mission problem characteristic of our time. Merely to read such a list as the above, and remind ourselves that these are but a few among the many weighty matters which occupy the minds of the men who guide the affairs of our great Boards, will strengthen the standing of these men with the Church at home.

The pronounced impression gained from an examination of these twelve points is how fine the balance is kept between the spiritual and the practical in the work of a missionary secretary in these days. Problems of character merge into problems of finance, and the same inter-penetration appears in the solutions which press one back upon a wisdom higher than man. In what other enterprise do such varied, such complex, such fundamental considerations constitute the warp and woof of the daily task? Another impression is that these men at Board headquarters are serious and thorough. Here surely is no dodging of issues, no suspicion of insincerity in their attitudes toward the people on the field or the public at home. The picture is the picture of wise and true men seeking above all else, to view the world task honestly and fearlessly, as through the eyes of Christ. We are glad of their admission that the missionaries themselves are sometimes a problem, that these devoted and enterprising exponents of Christianity need occasionally to be reminded that team-work is essential to

success, and that the mere fact that they have gone overseas for Christ in no wise guarantees the integrity of their spiritual character. These five secretaries would conceal nothing, but take us all into full partnership with them in what we must recognize as the most complicated and difficult undertaking God has committed to man.

ACHIEVING AN INDIGENOUS CHURCH

And now, as an object lesson of how business sense, tempered by spirituality, is applied to the task of administration, let us look at the king problem of them all. It is number four in the above summary: "Transference of responsibility from the Mission to the Native Church." In missionary circles this goes by the rather unattractive term, "devolution." Stated positively it is the problem of achieving an indigenous Church in each mission country, able "to paddle its own canoe" and stay true to its Christian name. This theme dominated the Shanghai Conference of 1922, is at the front in India today, and colors the thinking of Christian leaders—missionary and native—in practically every part of the world. It is the only problem cited by all five of our secretarial correspondents.

How do they go about its solution? The briefest possible answers must be given.

First, it should be said that not infrequently the missionaries themselves need to be convinced that a self-governing, self-supporting, self-propagating Native Church is a practicable and desirable thing. Many an ardent volunteer has to be won over to such a policy and program. Perhaps it would be truer to say that the missionaries need to be trained to distinguish between measures and policies that aid and those that thwart this purpose. The

picture the recruit often has in mind is that of the missionary pioneer whose relation to the native community was paternalistic if not autocratic. He sees himself the center of an adoring group of men of dusky skin who sit at his feet for spiritual instruction or come to him for orders. The lives of many of the early missionaries give color to such a conception of the position he will occupy. In the pioneer days paternalism was as necessary as it was beautiful. Occasionally it is so today. We have in mind a missionary in the heart of Africa who became to all intents and purposes the chief of the village where he dwelt, honored and beloved, but none the less a chief. Every day at sundown the elders assembled on his porch and squatted humbly on the floor, while he, from his Morris chair as a throne, received their reports and issued his beneficent decrees. Young men who are ambitious to be that kind of a missionary have been born fifty years too late. The missionary of today who understands his job knows that he is to inspire and develop a sense of native initiative and responsibility in every possible way. As secretary number one puts it above: the problem of leadership is "How to produce a real native Church, not a parasite, nor an exotic, nor a spoiled child, nor a nominal, but a real Church, with its own life and power and freedom." The text which the modern missionary keeps much in mind is: "He must increase, but I must decrease." This, it will be noted, is an ideal which requires and calls out the finest qualities of character, since boldness and humility must be combined in equal proportions. Leadership is still called for, but it takes the subtler, finer forms of friendly suggestion, of inspiration, and of stimulating example. The first thing for a missionary to learn is that he is to be a fellow worker and not a boss.

With the missionary staff impregnated with the idea of a Church that shall stand firmly on its own religious feet, the people, then, have to be convinced of its validity and value. This is not always easy. Backward peoples, as a rule, are well content to let the missionary "do it." To farm out all their thinking and planning on people of superior intelligence is a delightful occupation in the tropics. Those African villagers who sat at the missionary's feet and took his orders, were but following the tribal custom; their ingrained loyalty toward the older kind of chief, who had power over life and death, was transferred to the newer kind of chief who led them in the paths of God. Tagore chides his countrymen even with thraldom to the spirit which above everything else craves direction. He says:

> I was once engaged in trying to improve conditions in one of our Bengal villages. There had been a fire and I asked the villagers how it was they had not been able to save a single homestead. "It was our fate!" they exclaimed. "Not fate," said I, "but the lack of wells. Why not make wells?" "That will be as the master pleases," was the reply. So it comes to pass that the people, whose homesteads are gutted by fate and whose wells await the master's pleasure, may lack all else but never a master.

In the early stages of his work, the wise missionary may not try to explain his program of native responsibility any more than he will teach higher mathematics in the lower grades. That program, however, will never be absent from his mind, and at the right time it will be made known. The missionaries in South Africa would not now be guiding the native churches which are springing up with such a vigorous growth, had it not been for

the discriminating work of men like Dr. Moffatt in the early days. When he was asked if he taught the true doctrine of the Trinity to the Kaffirs, he replied that he had decided to postpone that teaching until the natives had learned to count three.

In working out this problem it has been found effective to begin with the Church proper although an indigenous Church involves certain additional institutions as well. The Church itself must early be made to feel its importance and power. For one thing it should provide its own building. Rarely should outside friends put a roof over the heads of a native congregation. The edifice may be simple, even crude, nothing more than mud walls and a thatched roof, but it will be their own. The architecture had better be native rather than foreign. Self-expression, self-realization should be encouraged at every possible point. Progressive Boards no longer encourage the building of New England meeting-houses or diminutive Gothic cathedrals in the midst of tropic palms.

In matters like these the people are encouraged by wise missionaries to follow the genius of their land. Every possible means is sought to discourage the idea that Christianity is an imported religion. To get it fully domesticated is by no means an easy task, since the gravitation of the native mind is to adopt and retain its foreign dress. Imitation is easier than invention. The natives of Africa, for instance, are only too willing to take over the forms of western civilization. In clothing, food, and social custom the dominant idea is to ape the Europeans. How else will people know they have ceased to be heathen? When an Europeanized African was once asked if he was a Christian, he replied, "Look at my clothes." Travelers and merchants are sometimes thus led to estimate missionary success by the very things the missionary seeks to

avoid. Imitation of the white man's mode of life, which comes all too easily, in certain lands, is mistaken for a change of heart. If the native dresses like a white man and buys in the white man's market, then the easy inference is he is a Christian indeed! It is hardly necessary to say that no such doctrine is taught in the thatched chapel under the palms. What the missionary seeks is spiritual regeneration; for the rest he would have the native true to his tribal or national bent. Indeed the wise missionary is jealous for the conservation of every social custom which does not conflict with the essentials of character. With rare exceptions he will be found a champion of the people among whom he works; more anxious to commend than to criticize. He is the last person in the world to wish the Church to bear a stamp foreign to the land or for the native to become a traitor to his tribal or national heritage.

The same point of view should prevail, and under the best regulated Boards does prevail, in the matter of staffing the native Church. Wise policy directs that the pastor shall be chosen at the earliest possible moment from among the people. Rarely should a missionary assume charge of a local church. In every possible contingency the rule will be: give the native a chance; impel him to seek that chance. How else is leadership to be developed? Undoubtedly, in multitudes of cases, the missionary can handle the affairs of the Church better than any native pastor. By training, by experience, by social background, by ancestral habit of mind, the advantage is on his side. But if as varied forms and methods of work as the Church uses are to be domesticated in the native environment, there must be opportunity given to the natives for reflection, for experimentation, and the right to make mistakes.

In practice it is found that better than any other agency on the mission field the Church turns out to be a training school of experience for those who should lead in native affairs.

In liturgical matters also, such as singing of hymns, attitudes and forms of prayer, indeed the whole expressional side of our religion, the discreet missionary encourages native genius and taste. He may supply to them for use in their own conferences over these matters, forms which have been helpful in the West, and, in a sense, universalized through long use, but he avoids imposing anything like a ritual upon the native Church. Devoted as the Anglican Church is to the Book of Common Prayer, their forward-looking missionaries are demanding full freedom of alteration in its use in the churches of India, China, Japan and other lands, where the indigenous idea has taken root. As one missionary leader expressed it: "If Christianity is to be a world religion its principles will have to be wrought out into manifold and altogether diverse social expressions." And he went on to question whether the oriental quality of mind may not be closer to the mind of Christ than is the occidental. The modern missionary advocates freedom for the native Church because he believes that Church has a right to enjoy the immediate leadership of God and that only thus can that Church make its contribution to the wealth of Christianity as a whole. To his mind the City of God will not be complete until "the nations of the earth do bring their glory and honor unto it." This broader ideal which underlies the work of foreign missions today and is an axiomatic principle in Board administration circles, needs to be better understood by the rank and file of the Church at home.

WHO SHALL PAY THE BILLS?

In a multitude of cases the growth of the sense of independence hinges on the matter of self-support. It is all very well to talk about being indigenous and self-governing, but how about paying the bills? Alas! human nature in India and China is the same as human nature in America and Europe. Money is the acid test. Can there be self-respect and right self-assertion without self-support? Is foreign money a help or a hindrance at this point? By what process shall native Christians cease to be wards and become full-grown men? In too many instances, we must admit, the missionaries have failed here; they have coddled the local congregation into continuing to take assistance when they should have stimulated it to measures of self-help. Actuated solely by kindliness and sympathy, certain of the older missionaries instituted a system of paternalism which their successors of more heroic build will be long in overturning.

Taking the foreign field as a whole, nevertheless, the financial record of the mission Churches is a highly commendable one. The mention of the figures never fails to elicit surprise and admiration. Considering how poor these Churches are in worldly goods and how desperate the conditions under which they live, their generosity in the support of religion appears nothing less than extraordinary. It may well bring the blush of shame to the average giver of the American Church. "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia (Asia, Africa, and Latin America); how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (II Cor. 8:1, 2.)

Native Churches affiliated with the Protestant Boards of the United States and Canada in 1920 contributed $4,863,572, divided as follows: Non-Christian world $1,431,374, Europe $2,617,309, Latin America $814,889. The Protestant Churches founded by the Churches of Europe and America in China contributed in 1920 the sum of $1,513,785.

Possibly Korea furnishes the noblest example of generous giving in support of the Church. From the very beginning the theory obtained that the Korean Church should finance its own way just as far as possible. As indicating the extent to which the theory has reached application let us quote from Dr. Arthur J. Brown, in his "Mastery of the Far East."

> The flimsiness of the charge that Korean Christians are influenced to embrace Christianity by the expectation of financial gain is shown by the well-known facts that, though they are among the most poverty-stricken people in the world, they support a large majority of their churches, chapels, and the primary schools, which, as a rule, are associated with the congregation; that an insignificant fraction of them are employed by the missionaries; and that self-support has been pressed to as great an extent as in any mission field in the world. The wage of a Korean laborer is about twenty cents a day, as compared with $2 to $3 in the United States. Imagine, then, the significance of gifts and fees in a single year aggregating yen (50 cts.) 356,995. In one mission the contributions increased from yen 6,583 in 1903 to yen 77,335 in 1908, and yen 193,-304 in 1918. The original building of the First Presbyterian Church of Pyengyang cost 4,000 yen. The Mission Board agreed to provide half of this

sum if the people would furnish the other half. But on a memorable February Sunday, the Christians surprised and delighted the missionaries by subscribing 3,000 yen, and a few years later they actually raised and refunded to the Mission Board the remaining 1,000.

THE GIFT OF TIME

There is one other test, more acid even than that of money—the gift of time, of talent, of life. A self-supporting church like many of our churches at home may be merely a self-maintaining church; its energies may easily be absorbed in supporting its worship, in improving its property and stimulating the religious life of its own numbers. *"For ourselves alone"* has never been engraved over the door of a Christian temple, but there are instances where the worlds belong there just the same. Is this never the case on the foreign field? Would that we could answer "No." Alas! human nature comes to the front once more and the confession must be made that far too many of these churches are content to sit down at ease in Zion with little or no regard for those at their very doors who lie in darkness.

This problem is with the missionary day and night. His theory is that evangelism is the primary function of the Church. As one missionary puts it, "The Church's first and chief task is to preach the Gospel to every soul it can reach." Only thus, to his mind, is there hope of winning the land to Christ. There are some 6,000 missionaries in China today; but what are these among 400,000,000! If every one of the 6,000 should devote himself solely to evangelism and be counted successful, in all probability they would not convert the people in sufficient numbers to keep pace with the increase in the popu-

lation from year to year. The same statement might be made of India and Japan.

Clearly the native Church must bear the brunt of this huge task. Clearly native Christians are the only ones qualified to reach their fellow nationals in a compelling way. By reason of their social contacts, their knowledge of the language from the cradle, their familiarity with native customs and the freshness of their spiritual experience, they have every advantage and every incentive in the business of spreading the faith. The missionary may do his best to instruct, advise, plan, administer, and also to preach and persuade and baptize; but the winning factor is the dusky brother at his side. Theory aside, it is a fact that the bulk of the Church membership in mission lands has been gathered through the spontaneous testimony of native converts and preachers. These dusky Christians are simple enough and naive enough to feel that the way to show appreciation for the truths and experiences which have come to them through the Church is to pass them on to others as the supreme gift of God. The story of the growth of the Church on the mission field is like the story of the Book of Acts, where the Christians that were scattered abroad went everywhere preaching the word.

Probably the best example of native evangelism is found in the handling of the mass movements of India, to which reference has already been made. Bishop Fred B. Fisher of Calcutta, who represents the Methodist Episcopal Church of the United States, describes how once and again he has been called into villages and towns with the request that he should baptize every man, woman and child. In one instance he began with the head man and baptized the town council and then all the citizens. It might be assumed that this extraordinary harvest was

the result of a protracted evangelistic campaign, with the Bishop preaching every night and holding personal interviews during the day. Not so. The method employed was to call the chaudries, or mayors of villages, to summer schools where Christian principles were taught to them, the life of Christ, and certain Christian hymns. They were then sent back to their villages to use what they had learned. As Bishop Fisher describes the process, the mayors first call the town council together and report the "good news" to them. Then the members of the council scatter themselves among the families of their neighbors and inform all their people. At the end of a number of months of this preparation a native Christian worker and perhaps a missionary will visit them and bring their spirit to bear upon the awakening life of the village. Result: the Bishop one day receives the entire population into the Church. This is business sense and efficiency applied to the most spiritual task of the Kingdom.

We must not overwork Korea as an example, but the passage which was quoted in Chapter II may be used to illustrate also the vitality of the Church organization on the foreign field. That men's training class of 500, that group of 250 men pledging enough days of preaching to equal the work of one man for nine years, the fact that great companies of Christians begin the day with the petition, "What wilt Thou have me to do today," those ox-loads of copies of the Gospels distributed to an eager population—surely these are all signs of an earnest and an evangelistic group of Christians.

The instances we have selected are more striking but they are not more typical of the spirit of evangelism inculcated in the native Churches on every mission field. Opinion may vary as to just what constitutes a fully domesticated and indigenous Church, but one and all

agree that no Church is to be so considered which does not enthrone evangelism in the center of its life. The ideal of a self-sowing seed is kept steadily in mind.

SELF-DETERMINATION OF CHURCHES.

Peculiarly difficult is the problem of self-government, particularly the method by which authority is to be transferred from the mission manned by foreigners to the Church to be manned by inhabitants. Primarily a question of organization, its complexity is fairly bewildering. The mission and the Church exist side by side, the one foreign, the other domestic. What should be their relation? In the early stages the mission is paramount. The foreigner, as the projector of the enterprise and the sole custodian of the benefits to be conferred, by the nature of the case must dominate the situation. Gradually a Church emerges and gathers strength; it comes to self-consciousness; the passion for self-determination asserts itself, and the missionary must then face acquiescence in a lessening ascendency and authority on his part. If he is a wise man, schooled in the modern theory of missions, he will advance to meet the event and seek by every means in his power to prepare the native to assume full control. The underlying principles are well stated by Rev. James E. Adams of Korea, who outlined for himself an eightfold program of procedure in the early years of missionary work in that land. As his concluding point he laid down this law: "The mission exists only to get the Church on its feet; it should not even consider permanency for itself and should do all its work with its own withdrawal in mind as soon as the Church can be fitted to undertake its own management in full."

So much is clear in general; but the specific when and how of the process in any particular instance raises more

questions than any one missionary has yet been able to answer. We shall not attempt to answer them here. Even if we were skilled in that direction (which we are not), few of our readers would care to follow the intricacies of this most puzzling problem of foreign administration. We will simply list some of the outstanding questions which arise in connection with the process of the evolution of the Church and the devolution of the mission. Briefly they are as follows:

(1) To what extent should primitive religious ideas be given an asylum or encouraged in the growing life of the Church and to what extent should they be excluded?

(2) Is it necessary and desirable to safeguard the purity of Christian doctrine by means of creedal statements and ecclesiastical sanctions? If so, how? Should the whole Bible or only selected portions be given to native churches among primitive people?

(3) At what stage should a native Church be left free to formulate its own creed? Its own ritual?

(4) At what stage is it safe to leave Church discipline to the native Church?

(5) At what stage should the rite of ordination be freed from foreign control?

(6) How can a missionary secure efficiency in the administration of his Churches and institutions and still not give the impression of autocratic control?

(7) Can the missionary maintain as necessary for his health and the welfare of his family, the American scale of living with respect to residence, food, clothing, etc., and not thereby create a great gap between himself and the people? In a word, how can he avoid the impression getting abroad that he is a "nabob"?

(8) Should a missionary be a member of the native Church, or should he retain his membership at home?

(9) How can a missionary act as an employer of his native helpers and at the same time maintain the friendly and spiritual relationship essential to his finest influence? How shall he avoid asserting "the power of the purse"?

(10) How can we employ suitable persons among the natives in Christian work and yet discourage the habit of dependence, and make it plain that the native has no claim to subsistence on the missionary?

(11) In a country where administrative qualities, like justice, financial integrity, business efficiency, and a primary and essential adherence to standard, are conspicuously lacking, how can the control of Churches and schools be transferred without imperilling the work?

(12) Should native leaders be given a voice in matters not immediately affecting the native Church in the shaping of the policy of the mission? If so, on what basis?

(13) Should native leaders be given a voice in the disposition of the funds sent out by the Board? If so, on what basis?

(14) Should native leaders be given a voice as to where the missionary shall have his home and as to the nature of his work? In deciding upon the return of a missionary after furlough?

(15) Should the native Church have a voice in formulating the training needed for its pastors and teachers?

(16) At what stage is it wise to allow native

supervision of groups of Churches? Under what safeguards?

(17) Should we encourage the pooling of the native contributions in a given area so that the community idea may be established and developed?

(18) Should there be a pooling of native contributions with the funds of the mission set apart for evangelistic work?

(19) Will the mass movements quicken or retard the transference of responsibility to the native Church?

(20) Is it possible to form a correct estimate of the number of missionaries required for a given population; i.e., one for every 25,000, or 50,000 of the people? Can we estimate the number of native workers needed for a given population?

(21) What should be the ratio at each stage of growth of foreign and native workers in a mission area?

(22) Should a policy of concentration or of diffusion be followed in occupying a given area? That is, should there be a massing of missionaries and of institutions at one strong center, or should the force be spread as widely as possible among the people?

(23) Should we encourage native leaders of exceptional ability to go to America for study? Will it foreignize them, put them out of sympathetic and easy touch with their people at home and with their fellow-workers? Will the effect upon their characters be beneficial? Will the experience conduce to humility or pride?

(24) When native leaders, trained in America or Europe, return to their home lands, should they be

affiliated primarily with the mission or the native Church?

(25) Should a native pastor, equal in ability and training to the missionary, receive the same salary?

(26) In a country where nationality rests upon religion, can we find any way to introduce Christianity without disrupting the native government?

(27) How can true patriotism be taught in a country of chronic misrule without turning the Churches into centers of sedition and revolution?

(28) How can a mission set up its educational institutions upon a basis of efficiency and not give the impression of a great missionary "establishment" which is to dominate the Church for an indefinite period?

(29) When should a native Church be considered fully domesticated and indigenous?

(30) At what point should the missionary pack up his trunk and start for home, leaving the task absolutely to the native Church?

These should be sufficient to give the reader a "look-in" upon the problems which occupy the minds of a foreign secretary in these days of rapidly advancing native consciousness. Note that the problems just cited relate solely to the native Church. There is another army of difficulties incident to administering schools of all grades and kinds in far-away lands, adapted to widely varying races, governments, social and religious customs, and still another involved in maintaining high-grade hospitals in regions where ignorance and superstition have held sway for millenniums. When the Church indigenous has become fully domesticated, as in the case of Japan, the educational, philanthropic and literary work has still to be con-

ducted in such a way that eventually these coördinate lines of effort will be as much a part of the national life too as they are in Great Britain, the United States and Canada today.

Can the reader name any task in the world more complicated, with a more bewildering array of recurring enigmas, and at the same time more fascinating and worth while? The man who superintends this job must expect something new to come to his desk every day. Dr. Robert E. Speer, in speaking of the difficulties attendant upon the transference of full responsibility to the native Church, asserted: "It is an impossible problem. We might as well make up our minds to that fact. That is, it is impossible by means of any formula or man-made plan. The person does not exist who has wisdom sufficient to say how we are to develop a full orbed Church under the varying conditions found today in the mission field. The solution must be a personal one to fit the individual case. It depends upon personal relations, upon social adjustments, upon spiritual insight added to strong common sense."[1]

THE SCIENCE OF MISSIONS.

A French writer has said, "Civilization is first of all capital. In the second place it is capital passed on from one generation to another. For knowledge, ideas, technical skill and morality constitute capital as much as do material things." The present intricate problems of Mission Board administration benefit materially by the accumulated knowledge and experience of the past one hundred years. We, too, have our capital of processes and

[1] For a full discussion of this problem on its administrative side, see: "Devolution in Mission Administration." Daniel J. Fleining (Revell & Co.).

ideas. We have learned as much from our mistakes as from our successes. Since the days of Carey, Judson and Morrison a vast fund of information as to mission procedure has been accumulated upon which administrators are drawing today with large advantage to the work. The results of the experimentation of thousands of able and versatile missionaries in many lands is placed at the free disposal of the man today who would build a hospital, endow a college, erect a printing plant, erect a system of village schools or plan the formation of a string of Churches in a region hitherto unreached. The man at home who furnishes the money and the man at the front who superintends the work are building upon a past rich enough to guarantee large success. We have reached the point where we know how to work. There exists today a science of missions.

In response to the question where this body of experience and knowledge is to be found systematically recorded we would refer to the nine volumes of reports of the World Missionary Conference at Edinburgh of 1910, to the reports of deputations of experts sent to Japan, China, India, Africa, in recent years, to the reports of the National Christian Conference at Shanghai (1922), to the pamphlets of the Foreign Missions Conference of North America, and to the best of the missionary biographies. The Edinburgh reports are used as text books in the leading missionary training schools and are found on the shelves of missionaries in every part of the world. They have done much to standardize missionary theory and procedure, especially in the matter of education. The writer recalls walking in unexpectedly on Boer missionaries who were reading aloud and discussing with keen relish one of the Edinburgh volumes at an obscure mission station in Gazaland, South Africa.

Few of our business men can be expected to read these elaborate treatises themselves, but a knowledge of the existence of such literature, and a corresponding realization on their part of how carefully questions of missionary policy are worked out and how ready the missionaries are to adapt themselves to changing conditions and ideas, will do much to confirm and enlarge their confidence in Missions. Certainly no business man will give and give until it hurts until he is thoroughly convinced that missionary administration under the puzzling conditions of the modern world rests upon the sound and solid foundations of research and executive capacity amply demonstrated by these reports.

WHY WE SHALL WIN.

They tell the story at the Annapolis Naval Academy, that a prize offered for the best essay explaining the failure of the Spanish Armada was awarded by the judges to a midshipman whose essay contained this single sentence: "The Spanish Armada failed from the lack of three ships: seamanship, marksmanship, leadership." In the foreign missionary enterprise we reduce the three to one and say that success hinges primarily upon leadership, especially leadership that has come up out of the native Church. The one chief thing emphasized in Board circles today, is the necessity of securing a devoted, efficient body of workers raised up from the native ranks, ready and eager to assume responsibility at the earliest practicable moment. "The fundamental need," writes a seasoned student of missions, "is for leadership from within—leadership by thoroughly educated and highly trained men and women who are rightful heirs of the problems of their own countries and fully aware of the temper of the people and the traditions which must be

observed in any work of rehabilitation." Such men and women are the product turned out in rapidly increasing number from the American colleges in the Near and Far East.

If the men of our churches who wonder at the vast array of academies, colleges, and professional schools which they are asked to support in foreign lands, will consider carefully the ground traversed in this chapter, that wonder, we believe, will change to admiration. If we are on the right track in aiming at a self-sustaining community of Christians in each mission field, the whole question of leadership must be held to be of paramount importance. If the native leader is the man of the hour, then the institutions which produce him are entitled to even more extensive support. The objection that these institutions are expensive turns out to be no objection at all. They *are* expensive, and they are growing more so, as standards are raised and the scope of the work done in them is broadened to meet the demands of a rapidly expanding student body. Keep the point in mind that the expense for education relates itself to the entire program of the mission and its expenditure will be justified in the eyes of every fair-minded man and woman in the Churches. In the last analysis, every department of missionary activity stands or falls with the success of the higher grades of education.

Our Lord spent the major portion of His public ministry in training twelve Galilean peasants. It was an expensive process for Him and for them; but after eleven of those men, by character, spirit, and mental equipment were fitted by Him, as well as they would let Him fit them, to carry His message to the world, He was content to leave the task in their hands. We follow the Master's method today. The progressive Boards operate

on the theory that the missionary is never better employed than in training and inspiring young men and women to lead their people to the light.

Look at India. Where would the Christian cause be today but for the hundreds of leaders raised up out of its inhabitants who are capable of presenting Christianity in ways that meet the personal, social, and national problems of that land of culture and caste? There is Rev. N. V. Tilak, the converted Brahman, whose piety was matched by his learning, and his learning by a rare poetic gift. Today his Christian lyrics are singing their way into multitudes of hearts throughout the Marathi country. Humanly speaking, Tilak would have been impossible except for Dr. R. A. Hume and his theological school at Ahmednagar. Another good example is the Rt. Rev. V. S. Azariah of South India, who confers a new dignity and value upon the office of bishop, and is looked up to with admiration and affection by Hindu and Christian alike. Who has not heard of Pundita Ramabai, that wonderful woman, so recently gone to her reward, of high Brahman descent, who poured out her life for the widows and orphans of her country, and whose life service of prayer and good work entitles her to a place among the world's great saints? Still another career typical of the leaders that consecration plus training produce is that mystic soul, Sadhu Sundar Singh, who owns nothing but his robe, his blanket and his New Testament, wanders from place to place like the native Holy Men and captures the imagination of the crowds by his parables and his "money-less evangelism." Sundar Singh, after study in mission schools and extensive travel in the west, considers it to be his mission to "Indianize Christianity."

India may be matched by Japan at the other end of the line, as proof that the Mission Boards are on the right

track when they consider native leadership to be the key to the problem of national evangelization. Representative Japanese leaders are men like Uemura and Kozaki, highly efficient preachers and pastors, and Kanamori, the evangelist with his single sermon of three hours' length, who has brought his tens of thousands to Christ. The Japanese Church is independent and strong today because it possesses hundreds of such men. Certain lay leaders must be appraised almost as highly. Worthy of mention is Mr. Hampie Nagas, the civil engineer who was Japan's representative on the international board which handled the Trans-Siberian Railroad during the Great War, for his Christian point of view made unanimous decision possible when the interests of eight rival nations were found to be in conflict. Hon. Soroku Ebara, member of Parliament and of the Higher Educational Council, President of the Y. M. C. A., stands out as the great Christian Samurai of modern Japan. Miss Utako Hayashi, the social reformer, and head of the Women's Christian Temperance Union in Osaka, has led three vigorous campaigns against the licensed houses, containing 1,500 inmates, and is winning over the entire Japanese nation to such an extent that within a few years it is believed the license system will be a thing of the past.

Between India and Japan stands China, where the remarkable change which has come over the missionary situation can only be explained by the appearance in recent years of indigenous leaders who are capable of handling the major problems of Church and society. Among those to whom large credit is due is President Chang Po-ling, of Tientsin, who has built up and financed without foreign aid what many consider to be the best school in the land. President Eliot, of Harvard, said that he was the

most interesting personality he met in the Orient. Even more intimately associated with the Christian forces is Mr. David Z. T. Yui, General Secretary of the Young Men's Christian Association, as wise and fair in administration as he is humble in his Christian life. Dr. Cheng Ching Yi, who presided so happily over the Shanghai National Conference and is now President of the National Christian Council, which federates all the Churches and Missions, is of course an influence of the first rank. Of a quite different type is the Christian soldier, Gen. Feng Yu Hsien, "the Stonewall Jackson of China's army," who has led three-quarters of his soldiers to Christ and opens the meetings of his staff with prayer. Gen. Feng is not the product of Christian schools, but he traces his conversion to hearing the dying testimony of Mary Morrill, who was killed by the Boxers in 1900. He consults freely with missionaries of various Boards with reference to measures of public reform as well as in respect to the questions which bear upon the moral and spiritual welfare of the army. Mr. C. T. Wang, a graduate of the University of Michigan and of Yale, delegate to the Paris Peace Conference, selected by the Chinese government as governor of Shantung the moment the province was taken over from Japan, is recognized the country over as a bulwark of the new régime at Peking.

Because men like these are the product of their work, a newspaper correspondent, in speaking of the organizers of the Shanghai Conference, said: "Again the missionaries have scored. They have been able to show that they can forecast conditions in China better than the business men and better than the experts in the legations and consulates. They have realized and have been acting on their realization that within the next decade more of the social and economic phases of Chinese life will come exclusively

under Chinese leadership, and that much of his present extraordinary position will be taken away from the foreigner.

Outstanding personalities of like potency might be adduced from the Near East, from Latin America, and from certain sections of Africa. We appear to have entered upon a period where native leadership is to increase by leaps and bounds. We are reaping the fruitage of three generations of well-directed educational policy. Great things should lie ahead. The emergence in any of these lands of a native-born Martin Luther or John Wesley would almost certainly result in an avalanche extension of the Church. And why may we not expect such personalities to appear? Why may we not expect the Orient, the home of our religion, indeed, to produce a Christian leadership which will enrich the world at large? The human race has not exhausted its supply of intellectual and spiritual genius. God is still the fashioner of human hearts. India has given the world a Gautama and may some day show us a St. John. China has produced teachers like Confucius and Mencius and may yet raise up a John Calvin, or a Jonathan Edwards.

The Christian cause will win in China, India, Africa, and all other lands, because its Gospel of attractiveness and power is to be ever increasingly entrusted to the leadership of nationals who will be genuine exponents of its principles by reason of the thorough training they have received in mission schools.

Chapter IV

THE GREAT PARTNERSHIP

IMAGINE a typical visitor has reached Shanghai, in the early winter of 1922. He has seen all the "sights." He has admired the lofty buildings of the European section; he has sat on the "International Bund," and watched the polyglot throng of different castes, creeds, and colors; he has gazed for hours at the medley of Chinese junks, river steamers, and modern war-ships on the muddy waters of the Huangpo; he has been entertained at the American Club and been loaded down with statistics about new cotton mills and the number of new American firms that open up branch offices in China every year. If he can remember half that was told him in the United States consular office, he can talk intelligently about China to his friends for six months after his return home.

One day he wanders into the old Chinese city. A contrast indeed! At the heels of a guide, he treads his way through the maze of narrow streets, with their wilderness of strange wares and their swarming and sweating population of orientals. He pokes his way into the dingy temples and takes a look (not a long one) at their greasy gods. "China at last! Yes, this is the real thing!"

And that reminds him of a college classmate who came out to China as a missionary or something of that sort, and located at Shanghai. "Well, I will look him up. Perhaps he can show me something different. At any

rate, I want to see the old fellow." Enquiring at the hotel, he locates him at 5 Quinsan Gardens. The next day he orders a ricksha and is carried to the place in the residence section, a commodious brick structure of several stories. There is an office near the door and he sends up his card. His friend comes bounding down the stairs and grasps both of his hands at once. "To think that you should turn up here! How perfectly great this is!"

So you talk things over in the good old way for a few minutes. Then he explains how this missionary headquarters has become a sort of statistical bureau for all China, which helps the Boards with their surveys and furnishes advice in regard to new fields or new lines of work. Here then is a mine of information indeed! So, he goes with his friend to his office to learn at last the real facts about China and the Chinese.

On the way upstairs they stop on the second story and opening a door, his friend says, "I want you to look in here and see what is going on, for these happen to be great days in our missionary headquarters." He passes through and finds himself in a room where some twenty people sit about tables in the form of a hollow square. In front of each person are piles of documents, with here and there a map. Some one is reading aloud and the others are listening so intently that they do not notice the intruders.

"What is all this?" He glances over the square of faces. In the central place sits a scholarly looking, bespectacled man, moderate sized, with gray hair and mustache. "What! Can this be Prof. Ernest Burton of Chicago University, who preaches in my home church every year?" His friend assures him it is none other. "And that smooth-faced, youngish, wise-looking chap at his side?" "Oh, that is President Butterfield of the Agricultural College at Amherst." "And that robust fel-

low with the nervous eyes, who is doing the reading aloud and seems to be trying to convert everybody right and left—looks as if he might be center-rush on the Iowa University foot-ball team?" "Not a bad guess. He is Iowa University all right, but happens to be Dean of the Department of Education. His name is Russell." "Who is that woman over there? Looks as if she could run things?" "She can. She is President Woolley of Mt. Holyoke College."

Thus, he makes the round of the square and discovers that way off here in Shanghai he has stumbled upon a group of distinguished educators from England and America. "How does it happen that I haven't seen one of these folks all the time I have been in Shanghai? Where do you keep them?" His friend explains that these people have had little time for tourist sight-seeing. They have been meeting daily in that room for eight weeks, arriving punctually at nine in the morning and often remaining until six in the afternoon. When not in session they have been working in their rooms, studying documents and writing out their conclusions. For this is the Educational Commission sent out by the Mission Boards of America and Great Britain to unify and standardize the educational systems of all the missions throughout the country. Some of them belong here in China and are themselves heads of colleges and universities. Several of them, as he noticed, are Chinese. They spent eight weeks visiting the leading educational institutions in groups before they met here to compare results, reach conclusions, and draw up a report to the Boards. They are nearing the end of their task and will be sailing in a few days.

This strikes him as rather interesting and worth while, and he enquires for some of the conclusions that have

been reached. He is told that he will do well to read the report when it comes out, because it will be a work of the highest value, not only for China but for all lands where the Christian spirit seeks to express itself in educational ways. The commission, he learns, will pay much attention to the peculiar aim of missionary education in distinction from the aims of government and private education. It will stress quality in the product rather than number. It will recommend that China be divided into six educational areas, and in each the work of all mission schools should be co-ordinated so as to make one system, heading up in a union university or high-grade college. In each area chief emphasis should be placed upon the middle school, or what we call the high school, as the institution likely to exert the largest influence from the Christian point of view. At every stage it should be kept in mind that education for the Chinese should be adapted to their special conditions and needs. On this account much will be made of industrial, agricultural, and commercial education for the rank and file of students, and special preparation will be provided for those who go on to the college, the medical school or the theological seminary. To accomplish these things each area should have a Christian Board of Education, representing all the missions, and there should be a General Board of Education for the country at large. There should, also, be a Bureau of Research for the further study of the type of education that will best serve the needs of the Christian community and the Chinese people as a whole.

The China Christian Educational Commission is the latest, the most scientific step the Mission Boards have ever taken in the direction of cooperation. It is the forerunner of a movement which aims at nothing less than the presentation of a common front by the Protestant

forces of America and Europe to the non-Christian world. Who can over-estimate the high significance of such a plan? Already the drawing together of missionary agencies has reached the point where the programs in common that they are attempting to achieve by a division of labor must be recognized as one of the most hopeful characteristics of the time. No longer can it be said that the Boards are standing far aloof from each other and working in an atmosphere of misunderstanding. Rivalry and competition are ruled out as a matter of course. The thought on top today is not how to push our own Denomination or Board and add to its prestige, but how to do this great thing together as Christians. Solidarity on the mission field has become the watchword of the hour for the Church.

CONSIDERATIONS LEADING TO COOPERATION.

The people of the Churches who have lost patience with or are in doubt over the wisdom of denominational competition and overlapping (and they are a great and growing multitude) will be interested to learn the considerations by which the Mission Boards have been led step by step into their present unity of purpose and plan. These may be stated as follows:

1. The vastness and difficulty of the undertaking has proved a well-nigh compelling influence. One thousand million people remain to be reached by the Christian message. The powers of evil are found to be deeply entrenched. The opposition is alert and strong in certain areas, in others an unexpected power of resistance has been disclosed. The task is indeed stupendous, and the consciousness of that fact has grown with increasing knowledge of the world's diverse habits of thought and action. All the obstacles in the path of the missionary

outlined in the preceding chapter have a bearing upon the right answer to the question: Who is sufficient for these things? Can any one denomination expect to conquer and possess the world for Christ? Can a fragment accomplish an undertaking assigned to the whole? Has a divided Church made sufficient progress during the past thousand years to warrant the belief that under the conditions of the modern world we may hope to succeed?

The answer on the part of more than one hundred Boards in Europe and America has been an emphatic "No." Board leaders have come to feel that only by working together in the closest harmony can an impression be made upon the world as we find it today. It will take all the forward-looking, broad-minded people of all the churches to swing this world into line with the purpose of Christ. Highly significant is it that the first great impulse toward organized Christian cooperation in China came in connection with the Boxer uprising which shattered the work of one hundred years.

2. Paradoxical as it may appear, we name the rapid growth of the Christian forces as the second great stimulus toward cooperative effort. If mission leaders are impressed by the stupendousness of the task, they are also impressed by the massiveness of their own success. The growth, as we have seen, has been little less than phenomenal. In certain areas converts had multiplied far beyond the training capacity of any one organization; the situation was getting out of hand. The time had arrived when problems within the Church began to take precedence of problems from without. How are we to secure all the leadership required for the rising native Church? How are we to guide adequately the intellectual awakening among the masses of the people? How are we to build those organs of civilization which do not relate directly

to the agencies of the Church? How establish standards in education which shall become nation-wide effective in their scope? How get together on methods in common in dealing with governments which seek help in matters of public concern? How organize the Christian forces for the evangelization of the regions untouched? Problems like these have shown cooperation to be not only desirable but essential if our successes are to be confirmed.

3. In Chapter III we spoke of the rise of a science of missions. Such a body of established and systematized facts, principles, and methods became a prime requisite when the work of Foreign Missions took on national and racial proportions. So long as missionaries labored in small and detached groups, the simplicities of a patriarchal relation sufficed. With spreading numbers, and more complicated connections, a getting together for the comparison of results and the study of more effective ways and means was inevitable. Missionary science with its basis thus laid in this informal way grew to massive proportions when the tides of the modern world had to be faced. As one missionary leader stated it, "The only hope today for the Christian forces is to pool their knowledge, experience, and resources." The present unique position of the missionaries as world builders is due in no small degree to this realization.

4. A further most interesting stimulus arose from the general perception of the need of "a full-orbed expression to the message and power of Christ." No one denomination was in a position to offer such an expression. Each had its strong points, each had been used of God to emphasize important aspects of the truth, each had stood valiantly for what it considered to be the essentials of the faith. Yet something was lacking under the severe tests of the foreign field, something which the world

needed and which Christ had a right to demand if his Gospel was to be "the power of God unto salvation to every one that believeth." It was felt that a combination of the best thought and experience of each ecclesiastical group would intensify the appeal of the Christian message which already had proved potent in so many hearts.

The forward-looking missionaries made another discovery. As a result of a sympathetic study of the peoples among whom they lived and worked they became convinced that certain indigenous ideas and traits have a rightful and often important place in the totality of the Christian expression. God had not left Himself without witness. Christ was recognized as the true light which lighteth every man coming into the world. Following the example of St. Paul at Athens the missionary found himself more eager to discover points of contact with the non-Christian population than to point out their defects and hold these up to the scorn of the world. While the point cannot be elaborated in a paragraph, it should be understood that the people of mission lands have something to give as well as to receive, and that the cooperative movement seeks reenforcement for the message from any quarter where the Spirit of God has been at work.

5. Considerations of economy have figured prominently in the growth of cooperation, especially in the last few years. A work of such magnitude, conducted in the faraway places of the earth, is bound to be expensive. Under modern conditions sums of money are required beyond the dreams of the pioneers. Higher educational institutions for the training of Christian leaders in China, India, and Africa may not require as elaborate buildings or as large faculties as similar institutions in America, but from the standpoint of the budgets of the Boards of twenty or

thirty years ago they are costly affairs. Here was a clear chance to save through combination. With so little to spend, every possible device must be utilized for making the money go as far as possible. It will be seen, as we proceed, how both economy and efficiency have been served by this drawing together of our forces in the educational realm.

6. It is to be carefully noted that something more than human planning had been at work through the years which had brought into existence a sense of unity in all essentials of the faith between the various bodies native and foreign. Much is made of this in a recent number of the China Year Book, in a discussion of the growth of cooperation. Attention is there called to the fact that the first missionaries were commissioned by a union movement on the part of the churches of Great Britain (The London Missionary Society), and that instructions were given to form churches without ecclesiastical distinction. To quote the historic words of Morrison, "We are of no party. Grace be with all who love the Lord Jesus in sincerity and truth." It appears that certain practical measures of unity were adopted in China at the start, such as union translations of the Bible, union presses and literature agencies, the combination of three Boards in the Amoy field for medical and theological education. If the later missionaries have happily found one another they may rejoice that the early missionaries set them a good example.

An important factor at work in this direction has been the increased facilities for travel. When weeks of laborious and expensive travel separated the missions of the various Boards there was little chance for fellowship and exchange of views. With the steamboat and the railroad have come summer conferences at Karuisawa in Japan,

Peitaiho and Kuling in China, Kodaikanal in India, where the missionaries of all Boards and connections have spent weeks at a time, in consultation and prayer and in recreational pursuits, learned one another's worth and come to realize the immense fund of experience they possess in common. Too often we overlook the degree of spiritual unity already existing in the various branches of the Church. Out of it has come the great movement for cooperation on the foreign field.

7. The trend in the direction of unity has been accelerated by the known desire of native Christians for it. It is most refreshing to find this to be the case. And what a rebuke to western sectarian presumption and pride! "Out of the mouths of babes and sucklings hast thou perfected praise." How account for it? Partly because the native Christians feel the weakness of a divided Church in the face of a hostile world. In most mission lands they are a feeble folk; their numbers are small; their resources are infinitesimal. They have no background of a Christian history and civilization like that which the Church has in the United States or England. The argument with them is simple enough—"In union there is strength." Then, they frankly admit, that they cannot see the importance to or for them of the questions which have rent asunder the Churches of the West. Perhaps they refuse to take sides because they lack the doctrinal sense! Perhaps it is because they can take a detached view of the matter and render a fairer verdict than is possible with our more partisan selves. At any rate such is the case. That was a memorable moment in the World Missionary Conference at Edinburgh when a Chinese Christian arose and said, "We Chinese are not interested in your western denominations." At the Shanghai Conference twelve years later, the commission report drawn up by Rev. C. Y. Cheng

repudiated denominationalism as inconsistent with Chinese ideas. The language used was significant:

> We Chinese Christians, who represent the various leading denominations, express our regret that we are divided by the denominationalism which comes from the West.
>
> We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church.
>
> Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.
>
> We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.
>
> We confidently hope that the Church of China thus united will be able to serve as an impetus to the speedy healing of the broken body of Christ in the West.

To these sentiments all friends of unity in China and out will answer AMEN.

8. To these solid reasons for the growth of cooperation

must be added the most important of all—the spirit of Christ working upon the hearts of obedient disciples. The men who obeyed our Lord's last command could not overlook that other command which made love of the brethren the badge of discipleship before the world. The missionaries have come together because they have sought to know and follow the mind of Christ. Cooperation on the foreign field has reached its present proportions under the leadership of the spirit of God. Could we ask a surer sign of the divine origin and nature of the work, a better guarantee of its ultimate success? The missionaries are answering the prayer of Christ for a unity which shall convince the world "that Thou hast sent Me."

1. *The Division of Territory*

Exactly what has been accomplished by this getting together? Regarding the foreign field as a whole, we may say that cooperation has been developed in five major lines. Some of these have been carried farther in certain countries than in others, yet all five find good illustration in great mission lands like India and China. Without attempting any detail, it will pay to take a look at each of these practical measures of Christian unity which are full of lessons for the home Church.

The first is the division of territory. No one knows exactly how it was done, but in one way and another we have managed to get the world pretty well apportioned among the denominations and Boards. To a considerable extent this has been the result of natural historical process, regulated by a growing spirit of comity and Christian forbearance. The Boards first on the ground in a given country occupied certain areas and those who arrived later naturally sought adjacent but distinctive fields of their own. Sometimes, like Abraham and Lot, they

divided the land between them at the start. More often frontiers were pushed out until they touched, and then there a friendly division of counties or towns would take place. In the early days there was room enough for all.

In the case of Mexico, a formal allocation of territory was undertaken after many years of occupation. During the years of revolution that followed the administration of Diaz, conditions became so chaotic that mission work was brought to a standstill and the missionaries for the most part withdrew from the country. When it became possible to resume, it was found that practically a new beginning had to be made. Why not begin on the cooperative basis? "Why not divide the land between the various churches and proceed according to a common program for common ends? Perhaps the stoppage of the work will thus prove a blessing in disguise. The chance may not come again." Thus ran the argument. So there was a conference.

A meeting was held in Cincinnati, in 1914, which proved to be a landmark in the history of Christianity. It was the first instance that an independent country had been considered by the Christian forces as a whole and approached with reference to a comprehensive cooperative plan. The conference was dominated by the single idea, "How can Christian America render the greatest service to her sister republic on the south?" The delegates assembled all the information possible. They faced the basic facts in the situation. They spread the map of Mexico on the table. They pointed out where in rather haphazard fashion the Boards had located and worked in the past. Certain obvious disadvantages appeared. Long distances intervened and poor means of communication between the workers of the same Board. Large territorial gaps appeared, where no Board was at

work. A general would not dispose his forces in such a way. A re-allotment of territory was discussed. "Let us do the ideal, the brotherly thing." Courage grew with the working out of the plan. Existing lines were to be respected as far as possible, but radical shifting of stations and fields were proposed when the situation called for them. For instance: the Congregationalists were asked to transfer their important work, buildings and all, at Chihuahua in the north to the Southern Methodists and receive in exchange the splendid work of the Methodists at Guadalajara in the central portion of the country. Other adjustments were proposed to straighten borders and consolidate territory.

Would the Boards stand for any such arrangement? They would and did. Would the Mexican Church members consent to swap denominations in such summary fashion? Ah! here was a delicate situation. But it was handled successfully. As for the Congregational-Methodist exchange, when it came to the final transfer of property, the balance struck between the value of the land and buildings at Chihuahua and the property at Guadalajara showed that the Methodists should pay the Congregationalists $10,000.00. And this was done. Could any business man ask for a more sensible settlement?

The map of the missionary occupation of Mexico, as it hangs today in the rooms of the ten cooperating societies, all properly staked out according to denominational responsibility, is a thing of beauty and a thing of utility as well.

A similar arrangement was made in the Philippines, when the islands were taken over by the United States from Spain. Here was an absolutely new beginning and a correspondingly rare chance to do the strategic, the

Christian thing. The proposal was made that the problem of the Philippines should be studied as a whole from the standpoint of American responsibility, and the islands apportioned equitably among such Boards as cared to cooperate. Under a solemn sense of responsibility to the people of the newly acquired territory, whose spiritual welfare had been so cruelly neglected, representatives of eight Boards met, formed "The Evangelical Union," and laid out a scheme of joint occupation. That their work was well done is attested by the fact that the work in the Philippines today is one of the brightest spots on the missionary map.

Korea is another good illustration. Early occupied by the Presbyterians and Methodists of the United States, common consent came to recognize it as the special responsibility of those communions. But the Methodists invited in their fellow Methodists of Canada, and the Presbyterians, North and South, invited their fellow Presbyterians of Canada and Australia. The plan has been a brilliant success, as the stories previously told of Korea so clearly reveal. One looks at the map of missionary occupation which covers the entire peninsula, and the observer may well say to himself, "That land is marked for Christ."

An equitable and friendly division of territory is not as new a thing in missionary administration as these illustrations might imply. As early as 1870 the Presbyterians and Congregationalists divided between them the leading lands of the Near East, the Presbyterians taking Syria, Persia and Mesopotamia, and the Congregationalists Turkey in Europe and Asia. For many years these two bodies had been working together under the American Board of Commissioners for Foreign Missions, but with the growth in strength and numbers on the part of

both bodies it became evident that more could be accomplished if there were separate organizations at the home-base. This was accordingly done and the fields were divided amicably in such a manner as to emphasize denominational responsibility without impairing essential unity.

A peculiar problem has been presented by the great cities, such as Tokyo, Seoul, Peking, Tientsin, Canton, Calcutta, and Bombay. Clearly no one Board should attempt to occupy a metropolitan center to the exclusion of other agencies. We are glad to state that no Board has put forth such a claim. The problem of the cities is too baffling, too huge. And so they have welcomed one another and formed many a delightful partnership in responsibility. This will be made clearer in our discussion of the maintenance of union institutions. By a natural process the different agencies have settled in different sections of a given city, so as not to confuse the native mind by over-lapping efforts of competing appeals. By a carefully worked out scheme, the entire city of Peking is divided for evangelistic purposes between six organizations. To the American Presbyterians is assigned the section north of the Imperial City, to the American Congregationalists the section east of the Imperial City, to the Methodists and China Inland Society the section to the south, to the English Congregationalists and the Church of England the section to the west.

Similarly in Tientsin the visitor is shown indicated on a map how several denominations work side by side for the vast population of the commercial metropolis of North China. These federation charts tell a story which will be relished by many at home. In a very real sense it can now be said that Christian unity "is on the map."

2. *Union Effort in the Production of Christian Leadership*

It has been objected in certain quarters that the partition of territory makes for the perpetuation rather than for the elimination of denominationalism, that the people of a given area under this plan have no chance to learn of Christian truth apart from sectarian interpretation, that great masses of people must become by the ruling of the Boards Methodists or Baptists or Presbyterians, or Lutherans, or Congregationalists, whether or no. This, it is claimed, is a grave injustice. Those who take this stand urge that instead of such division of the territory in arbitrary fashion it were better to wait until denominationalism is dead and Christians are all one in the absolute sense. This sounds plausible enough but will not bear a moment's scrutiny in the light of the facts. Granting that the plan is not a final solution of the problem, taken as a whole it must be regarded as making for both unity and effectiveness. The objection taken to it overlooks important considerations.

In the first place, there is precious little difference between the messages of the denominations on the foreign field. We sometimes suspect there is precious little difference between their messages at home. A visitor who went the rounds of the leading New York churches remarked that so far as the preaching was concerned he was unable to tell whether a church was Episcopal, Presbyterian, Dutch Reformed, Baptist, Methodist or Congregational. They all seemed to be proclaiming the same things. Certainly on the foreign field the shades and the colors of denominational interpretation blend easily in the white light of the universal Gospel of Christ. How can it be otherwise? As a returned missionary from

India once remarked, "We are not concerned over how the fine points of western metaphysics or theology are to be explained to men who are worshiping cows, our effort is to turn them from cow worship to the worship of the one true God." And really, is it so absolutely indispensable to be a Baptist or Methodist or Presbyterian that a man had better remain in heathenism than not become a Christian of a particular brand? The alternative of partition of territory among the Boards is to leave great areas unreached, and that for an indefinite period to come.

The other consideration our critic overlooks is the presence of union institutions of learning as a concomitant of territorial division. No one has ever proposed to divide the world denominationally and make no effort to agree upon the truths that should be preached and taught. Participation in a large number of union enterprises, especially in the realm of higher education, insures a fairly well balanced and effective presentation of the message everywhere. Mechanical uniformity no one desires; vital uniformity can best be secured by common processes of education and fellowship between the different groups. The union colleges and training schools which are springing up with such rapidity on every side, and particularly in the great centers, are far more than a device for reducing the cost of the work. The economic consideration is one of very great importance, but more important still is it that Christians should stand together in the education of youth for positions of leadership in the native Church and community.

Should any one doubt the practicability of such a scheme in matters of faith and order, let him consider the fact that among the earliest and most successful combinations on the foreign field are the union theological seminaries and Bible training schools. These are found

in such centers as Tokyo, Seoul, Mukden, Peking, Tsinanfu, Nanking, Changsha, Chengtu, Shanghai, Foochow, Canton, Manila, Madura, Bangalore, San Paulo and Mexico City. This is by no means an exhaustive list. We have four such institutions in Japan, three in Korea, thirteen in China, and four in India. Before they committed themselves to the partition of Mexico into spheres of exclusive responsibility, the Boards engaged to set up a union seminary for theological training in the capital of the nation. Agreement upon the fundamentals of the message and upon the processes of evangelization was part and parcel of the cooperative scheme. Could one desire a better safeguard against denominational emphasis or excessive party zeal? Comity may appear to the controversialist to be a partial and negative thing, but comity as an accepted factor in a comprehensive plan of cooperation is of the essence of brotherhood.

The men of our churches who are impatient with or in doubt over the wisdom of denominationalism will rejoice to learn of the rapid and effective growth of the combination idea in education. Twenty-five years ago there was not an union educational institution in all Asia. Today there are 117 such institutions; twelve in Japan, eleven in Korea, seventy in China, six in the Philippine Islands, eighteen in India. If we take in the entire foreign field there are 135 union enterprises supported by the Mission Boards of America and Europe. Particularly interesting is the growth of union effort in Latin America, where thirteen such schools are listed, all the fruitage of the last ten years.

It is now the accepted idea that there is no need of each Board conducting separate institutions of higher

learning in a region occupied by several Boards. On the contrary, it is recognized that in order to equip our universities, colleges and normal schools adequately to produce a stream of graduates qualified to deal with the complex problems of Church and State, there must be a massing of the resources of all who are engaged in the task. This is today a commonplace in missionary administration circles.

Consider the scope of this union work. China furnishes, possibly, the best illustration. Among the seventy cooperative institutions listed by the commission of the Shanghai Conference, we find six universities (Peking, Tsinanfu, Nanking, Shanghai, Foochow, Chengtu), six colleges, eleven middle (high) schools, thirteen theological seminaries, four Bible training schools, four medical schools, two nurses' training schools, five normal schools, two kindergarten training schools, five language schools for missionaries, eight schools for children of missionaries and four institutions unclassified. All the fundamental lines of training are provided for here under union auspices. As for the number of communions participating in union work, accurate data is not in hand, but the statement may be ventured that all of the thirty distinct groups represented at the Shanghai Conference are participating in one or more institutions conducted on the union basis. Boards of widely diverse views and ways, as things go at home, are willing and able to work side by side in foreign education. Take the Shantung Christian University at Tsinanfu, as an example. In this superb institution, located at the capital of China's most famous and sacred province, with its schools of arts, medicine, theology and extension education, we find eleven Boards represented on the faculty. The list follows:

United States

Presbyterian Board of Foreign Missions (North)
Presbyterian Board of Foreign Missions (South)
Norwegian Lutheran Mission
American Board (Congregational)
Methodist Episcopal (Woman's Foreign Missionary Society)

Canada

Presbyterian Church in Canada

England

Baptist Missionary Society
Society for the Propagation of the Gospel (Episcopal)
London Missionary Society (Congregational)
Wesleyan Methodist Missionary Society
English Presbyterian Mission.

This working arrangement brings together the Boards of three nationalities and of such diverse Church strains as Episcopal, Lutheran, Methodist, Baptist, Presbyterian and Congregational. "Strange bed-fellows," some one remarked when viewing the list. But why call it strange? The Chinese certainly do not so regard it, but welcome the arrangement as the most natural thing in the world.

Rapidly changing conditions that strongly affect mission work are adding of late new and strong incentives to cooperation in education. Prominent educators argue that the development of the national consciousness has reached a stage of thought and aspiration in lands like India, China, Japan, where mission schools some day may be bowed politely out, if not driven to the wall for lack of students.

Considerations that tend to support this alarmist view are as follows: There is, first, the fact that governments are everywhere assuming responsibility for education. Competition with scientifically planned, tax-supported institutions is inevitable. Such competitions, already a prominent factor in our problem, is bound to increase. The missionaries were pioneers in popular education, and have been the chief, and in many instances the sole, agencies for the intellectual and moral uplift of the people, but they now face the necessity of seeing the primacy pass from their hands. This result may be considered the capstone of their own self-sacrificing work, and hence a cause for congratulation. None the less it engenders serious thought as to adjustments and plans for the future.

A second consideration, pointing in the same direction, is the necessity of maintaining new and higher standards. The days of the simple and cheap school are gone, at least in the more highly developed fields. The governments are demanding for their people the best in education and culture. The people are demanding it for themselves. Just as education in the United States has become more elaborate and hence more expensive, it is bound to be so on the foreign field. Unless the Churches stand ready to support a program of steady improvement in the educational work of their Boards, they may expect to see this greatest power plant of missions fall into decay, and ultimately be displaced by an educational system supported by the State.

A third, and very important factor with which Christian education has to reckon just now, is the tendency among the more aggressive peoples to insist that education shall be a function entirely in the hands of the State. Education solely for political ends is one of the

insidious evils arising from the Great War. The German idea, defeated on the battle-field, is raising its head in the political and educational councils of the nations of the East. They put it this way: "The basis of nationality is a common culture; this culture is an artificial product; the place to manufacture it is in the schools. Ergo, the State must control the schools." This conception of education strikes at the very life of our system of mission schools.

A high debate has been going on in Mission Board circles over the implication of these facts. The extreme danger of the situation has been urged upon their attention by Professor Paul Monroe, the well-known authority on education, of Columbia University, himself formerly a member of the American Baptist Foreign Missionary Society. Professor Monroe pays a high tribute to the work of educational missions in the past, but expresses a gloomy view of the future. Exception has been taken to his views in the pages of the International Review of Missions by Professor Michael E. Sadler, an eminent educator of Great Britain. Professor Monroe's disquietude of mind, according to Professor Sadler, is not warranted by the facts, especially in the matter of education solely for political ends. The idea of entrusting to the State a monopoly of educational control over the national culture, so far as England and her colonies are concerned, has been decisively abandoned. Such a policy he considers to be as impracticable as it is vicious. A false philosophy of education cannot establish itself for long in any intelligent community. Human nature will rebel against it. Education is nothing if not free. "Education conveys ideas, and ideas are dynamic." America and England have refused to put all their educational eggs in one basket. Japan, China, and India can be trusted

to follow their example. Mr. J. H. Oldham, Secretary of the International Missionary Council, does not hesitate to characterize the situation as "The Crisis in Christian Education in the Mission Field."

Out of this discussion certain principles of educational policy emerge as essential to a mastery of the changing conditions of the modern world and the continuance of our present high service to the nations. First, it is agreed, we must develop and maintain a distinctive type of education, that shall provide a culture so broad, so deep, so inclusive, as not only to place our schools beyond the reach of governmental competition, but, at the same time, to commend them as indispensable to national progress. If this be achieved, we shall be in the position of cooperating rather than competing with the government. The service of the school operated by the mission, wherever it is found, should be unique. There must be no question but that it maintains the highest possible standards. As Mr. Oldham puts it, "We can not commend our gospel by that which is second-rate. People will always judge Christianity, not by the ideals which we profess, but by the actual expression of it which they see. In so far as Christian education is educationally inferior, it will not further but hinder the Christian cause." Thus far, the missionary educators of Africa, India, and China have been more scientific, more progressive than the government. They have sought to meet changing conditions and larger expectations by a resolute adoption of new methods. This has been particularly true in the emphasis which they have put upon industrial education and in the desire in general to adapt education to the actual needs of the people. There is no reason why this lead cannot be maintained.

Second, it must be made plain beyond misapprehension, that Christian character is the main objective of schools operated by the mission. Mr. Oldham states the case in this way: "The purpose of Christian education is to free human nature from the bonds of ignorance and sin, and to release its powers and energies for the service of God and men." The same idea is emphasized by Professor Sadler in these words: "We believe that the Christian faith and the Christian experience teach, reveal, communicate the Way, the Truth, and the Life. This is the priceless treasure of a Christian education."

Third, it should be made clear that the education of the masses of the people of any land is not our task. That is the function of government. Our job, rather, is to set a stimulating example; to maintain schools which shall be models of efficiency, and which, above all, shall provide Christian leadership for the steadily expanding civilization by which they are environed.

Fourth, we must stand for an education which shall be national in the sense of inculcating true patriotism, but also transcend the differences of race and color, of nationality and class. As Christians we must be builders of an universal Kingdom of God. In the face of the present excessive emphasis upon nationalism, we are called upon to press our larger educational ideals as never before.

And, finally, to do all these things, and to meet the crisis which is upon us, we must work and plan together in every feasible way. The solution lies in that direction: agreement upon the larger policies in education and a combination of our forces at all points that have to do with the production of Christian leadership for Church and State.

3. *Cooperation Between Missions*

The preceding discussion has dealt with how the Boards must work together even more closely in the conduct of particular institutions. There is a broader cooperation possible all along the line between the different missions. Here, too, much progress has been made. The missionaries have not waited for the denominations to get together at home. They have said: "Out here we are under necessity to feel and express our unity in every possible way. The people among whom we live and work must be made to realize that we are ambassadors of Christ and not of Boards. We will be loyal to our own Church connections, and we will not present a divided front either to the people whom we serve here."

Taking this broad and essentially Christian position, the cooperative movement among the missions has expressed itself in several interesting ways.

From the first there were visitation and conference between neighboring workers; then came conference between larger and more formal groups. In times of adversity and danger the fellowship between missions became exceedingly tender and helpful. The summer vacation period lent itself easily to organized effort in the way of consultation and planning. In tropical and sub-tropical regions retirement in mid-summer to the hills or to the shore is an essential of good health and efficiency. So those concerned put their heads together and arranged for shelters and bungalows in resorts where the missionaries of one area or country might congregate for a few weeks of rest and recuperation. Some of these resorts, like Karuisawa, among the beautiful peaks of Japan; Peitaiho on the seashore of North China; Kuling, in the wild intimacy of the hills of the Yangtze region;

Kodaikanal, 7,000 feet above the burning plains of South India, have since become famous and are now patronized by merchants, diplomats and travelers as well as by missionaries. By a natural process summer conferences have grown to be a feature in mission life; several of them have taken on important functions, and become big affairs. At Peitaiho and Kuling as many as 800 missionaries of various Boards have been known to assemble at a given time. It is a great experience to see them together, to hear them discuss their problems, and, above all, to hear them sing. Such meetings as they hold for praise and prayer! There is nothing like it in the world. Those under its spell almost imagine that full Christian unity has been achieved. Indeed, it is affirmed that the movement which led so successfully to the organization of the United Church of South India got its real start at such a conference of missionaries at Kodaikanal.

We do not mean to say, however, that missionaries are not human beings like the rest of us, nor that summer tennis, swimming, conference and prayer have as yet been potent enough to overcome the tenacity, or shall we say the loyalty, which certain of the brethren cherish towards their ancestral faith. It has not been possible any more than it was in the days of St. Peter and St. Paul to exclude doctrinal controversy from the mission field. Missionaries are men of strong convictions and of sturdy independence. Otherwise they would not be missionaries. After hardship and sacrifice beyond others in order to get to and serve the foreign field, faithfully they do not easily surrender what seems to them essential truth. We must not be surprised that echos of the "Fundamentalism" in Church circles at home, and the insistence there of earnest, though, as we believe, misguided men, upon intellectual uniformity as a basis for cooperation, finds its

counterpart in lands like China and Korea. The wonder is so little of doctrinal controversy has ever cropped out in a calling which, by the nature of the case, brings every point of difference into the clear light of day.

The missionaries deserve credit for great wisdom in not attempting uniformity in opinion as a precursor of union. Their attitude was well expressed by one of the Chinese leaders at the Shanghai Conference, who said: "Let us agree to differ, but resolve to love." The way to final unity, in their judgment, was by working together on the big tasks of the Kingdom.

One form taken by this free cooperation is the organization of educational associations, or committees, for the standardization and correlation of work in a given area. The missions in China have been especially successful in union efforts of this kind. First, the missions of certain provinces got together and formed associations for the regulation of their primary and secondary schools. In Szechuan, the westernmost province, a joint board of education was erected by the four cooperating societies, to which a missionary of the Canadian Methodist Mission was assigned as superintendent. This led to the unification of the Christian schools, and eventually to the formation of a provincial university at Chengtu, the capital. Associations of this character are found in two of the provinces, and for a number of years these have been affiliated in a national organization called "The China Christian Educational Association," with headquarters at Shanghai, and the well-known Dr. Frank D. Gamewell as Secretary.

Another form of inter-mission cooperation relates to team work between hospitals and medical institutions, which increasingly tend to group together in helpful units. Here again China has shown the way. The

China Medical Association, after it had banded together the mission doctors and nurses for better service to the people, invited into the circle all the Chinese doctors trained in modern medicine who were disposed to regard their profession from the altruistic point of view. Thus the foreign and the native physicians, Christian and non-Christian, are working together as in a common cause.

In the classification of union educational institutions, language schools for missionaries were mentioned, there being six of these in China alone. This recent development of the cooperative idea has proved of immense value to the common cause. Ability to use the language of the people with accuracy and a fair degree of fluency is essential to all forms of missionary work. Without a working knowledge of the vernacular the missionary can neither understand the person he would serve nor be understood by him. He is like a craftsman without hands. Consequently the Boards make it the first charge upon the time of the new recruit that he shall acquire the tongue of the people. His entire time during the first year on the field is usually spent in this way, while in the more difficult language areas, like Japan and China, not less than two years are necessary before one is qualified to give addresses in public or assume charge of an important task. Mission Boards have been wiser than commercial houses in this respect. Too often the representatives of American business firms have been hopelessly handicapped by their inability to use the vernacular. They have been unwilling or too impatient to pay this price that must be paid for friendly and successful dealing with foreigners.

The old method of learning was to assign one native teacher to each new missionary, or possibly to a group of three or four, and spend long hours each day, in drill

upon words and phrases without much reference to the fundamental structure of the language or the laws of sound production. Linguistics and phonetics in the early days were unknown and unheard-of arts. Missionaries with an aptitude for language, after indomitable perseverance, might emerge from the process fairly well equipped for conversation and public address. The others could acquire only a halting use of the vernacular. Today, the union language school tackles this problem successfully. The language pupils of a given area and year live together in an atmosphere of interest and mutual stimulus, and in the company of an adequate staff of teachers, who follow the approved methods of modern language study. They add appreciably to the linguistic ability of the younger missionaries and in certain countries have reduced the time of study not less than six months.

The first school of this kind was organized at Peking, for the teaching of Mandarin. Begun as a missionary enterprise, such success was achieved that the diplomatic and commercial communities asked for their men to be admitted, and today these interests share with the Boards in the expense and in the patronage of the school—as does also the China Medical Board and the Y. M. C. A. A more cosmopolitan group it would be hard to locate than the three hundred-odd students studying annually in this institution. Besides the new comers sent by twenty-five or more Boards of Europe and America, there is a fair sprinkling of people from American, English, and continental business houses, and also members of the legations of the United States, Great Britain, France, Italy, Denmark, and Russia. Since 1916, the year the school was organized under the efficient management of Mr. W. D. Pettus, 857 persons have acquired the use of

Mandarin. Of these 674 were Americans, 129 British, and 54 belonged to other nationalities. Recently a fund of $350,000 has been raised to equip the school with suitable class-rooms, dormitories, library, etc. The language schools of Nanking, Tokyo, Poona, Kodaikanal, Constantinople, while not as large as the one at Peking, follow similar methods and obtain superb results. Eventually there should be such an institution in every important language area where one or more Boards are at work.

In this connection mention should also be made of the union schools for American children which are springing up in so many foreign centers. These should be credited to the ingenuity and persistence of the missionary mothers. The rules of most of the Boards require that children of missionaries, at the age of twelve or thereabouts, shall be taken to America to complete their education. It has been felt that to deprive the children of American schooling and of American companionship while fitting for college would be a greater injustice than to separate them during these years from their parents. The mothers did not always see it in that way, and finally they hit upon this solution. "Why not," they said, "export the American school out here? If we combine forces with the families of business men here and perhaps of the legation people, a sufficient number of pupils can be provided to make a real school a profitable venture —one that will fully meet American standards and tastes." No sooner said than done. There are now some ten institutions of this kind, which undertake to prepare for college in America the children of any foreigners who apply for admission. Several, like the one in Shanghai, the one in Tunghsien (a suburb of Peking) and in Kodaikanal, in India, have spacious grounds with excel-

lent modern buildings and a force of teachers which enables them to hold their own with the best fitting schools in America. Of course all this costs, but it is money economically spent that reduces the sacrifice entailed upon the missionary at a point where it is felt most keenly. Fortunately the commercial interests in the large centers are willing and eager to help out in paying the bills, and the wider fellowships engendered in that way are a pleasant by-product.

4. *Organic Church Unity*

While the missionaries have been getting together in the ways described, the native Christians have concerned themselves over the matter of organic unity in the Church of Christ. We have noted before that, as a rule, our differences in doctrine and ritual mean little or nothing to them. They are held by no ties of sentiment or tradition gathering about denominational history and prestige. Professor D. J. Fleming, in his "Building with India," tells how four thousand non-Christians in a certain region who wanted to be baptized, and retain their community life together unimpaired, were confronted by the awkward situation that some belonged to one and others to the other of two adjoining missions, between whom there was no expression of spiritual hospitality. "United in their previous caste feeling, these converts were divided in the Church." Is it any wonder that Christians of such different lineage long for a Church which they can call their own, indigenous, united, mighty for the pulling down of strongholds, glorious in the fellowship of a great body of believers?

Let it not be supposed that the missionaries have been opposed or indifferent to this deeper movement for unity. Far from it. In not a few instances the original impetus

came from them. Yet the larger credit belongs to clear-eyed leaders of the native Churches. These Churches need give no other sign that they are branches of the true vine.

We have praised China so much that we are glad to name India as the leader in the direction of organic unity in the Church. The South India United Church is the finest fruitage of the cooperative movement on all the foreign field. Indeed, it may well serve as a model for us at home. This body of believers is made up of several previously distinct groups of Christians, associated with American, English, Australian, and German missions. It embraces Congregational, Reformed, and Presbyterian points of view. In doctrinal basis it is broadly and simply evangelical. In Church government, it is an amalgam of Presbyterian and Congregational ideas. There is a national council, without mandatory powers, and a system of district associations with large directive functions. With a membership of over 200,000, the assemblies of this Church convey an impression of dignity and weight. Confronted with the great religions of India the members of the "S. I. U. C." are not ashamed to be known as Christians, because they feel that they belong to a body not to be despised. Negotiations are in progress to take in the membership of the Church of England and also the ancient Syrian Church which has maintained an independent existence in the state of Travancore for fifteen centuries. Should these great bodies join them, it will bring together in one fellowship branches of the Oriental, the Anglican, and the Nonconformist Church —the first instance of the kind in history. We learn that in Western India steps toward a similar consolidation of the forces of Christ have recently been taken.

In China we have a fully domesticated and indigenous

but not yet a union Church. Good progress, however, is afoot, especially in combining the various groups bearing the same denominational name. Thus thirteen kinds of Presbyterians have decided to become one kind. This lends fresh impetus to advances made toward closely related groups, like the Congregational and Reformed Churches, with large promise of success. In South China today, no Presbyterians or Congregationalists are to be found, for they have lost their identity in the newly organized United Church. By present appearances the same will be true of North China before many years. The Anglican and the American Episcopal Churches have combined, the Methodist bodies are saluting one another across the narrow gap which has kept them apart, and some day the Northern and Southern Baptists will settle the question whether they should not become one Baptist body in the Chinese Republic. Japan and certain sections of Africa tell much the same story. First the consolidation of similar denominations, then the realization of the ideal of one Church for every land. Great advantage accrues to the movement for unity from the fact that Churches of all names do already cooperate in world movements, such as the United Society of Christian Endeavor, the Young Men's Christian Association, and the International Sunday School Association. There has been of late a noticeable speeding up of all the forces which make for a reunion of Christendom throughout the world.

5. *National and International Cooperation*

While these things have been happening abroad, for thirty years the Boards at home have not been idle. There has been a steady march toward the unification of their work. The truth is that not a little pressure has

been exerted from the home end of the line toward the formation of union institutions abroad and the establishment of cooperative relationships between missions. Under the stress of the world's need and the constraint of Christian forbearance, the Protestant Mission Boards of Europe and America have joined hands and today they present a common front. Without the sacrifice of independence or initiative in any essential respect, great plans can be projected and our combined forces disposed for the largest results, by means of national and international organizations, in which each constituent member is the equal of its peers. Each Board today thus plans its own work in the light of the whole task and to fit in with what others are doing.

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Every year since 1893 the Boards of the United States and Canada, engaged in foreign work, have assembled in or near New York for purposes of consultation and cooperation. This has grown to be a meeting of remarkable scope and power. It is the most inclusive organization in Protestantism, for it embraces certain denominations which do not cooperate in other connections. Even more significant is the spirit of the organization so forgetful of ecclesiastical and doctrinal distinctions while the common work is under survey. Some fifty Mission Boards are coordinated in the conference and linked with these are an equal number of independent agencies not subject to denominational control.

The executive committee of the Conference is known as the Committee of Reference and Counsel, an incorporated body, composed of twenty-seven members, which meets regularly four times a year. Headquarters are maintained in New York, with four secretaries and a

staff of assistants. An immense volume of business of great variety is conducted by it and its sub-committees. It is recognized now as an indispensable adjunct in missionary administration. Whereas, in the old days, each Board did pretty much as it pleased, today no step is taken without fraternal consultation as to its bearing upon the general situation. If the Committee is not sufficiently representative, or if it lacks the technical knowledge required for the solution of a particular problem, it calls a conference of all the agencies concerned and practically leaves the decision in their hands.

Much of the work of Reference and Counsel is conducted by sub-committees. During the World War its Sub-committee on Governments assumed large responsibilities and rendered a service of incalculable value. Take, for instance, the case of the German missions. At the time the German missionaries were expelled from India the British government was on the point of placing severe restrictions upon all non-British missionary work throughout her colonial possessions. In cooperation with English leaders this Committee intervened and was able to secure a satisfactory adjustment. The British government agreed to welcome any American society in the event that the Committee of Reference and Counsel vouched for its loyalty and discretion. Under this fair arrangement forty-three societies have been placed in the "recognized list." Year by year the relations of Mission Boards with governments grow more intimate and it may be said that the sun never sets on the problems handled by these missionary statesmen. Their relations with our own State Department at Washington have been peculiarly happy.

Another sub-committee looks after the religious needs of Anglo-Americans, mostly young men who congregate in large numbers for purposes of trade in certain foreign

ports and where they are exposed to the temptations, separated from home restraints and ties, peculiar to oriental life and thought. Churches for American youth are maintained on a union basis in Tokyo, Kobe, Yokohama, Peking, Hankow, Shanghai, Manila, Panama, Rio de Janeiro, Santiago, and in other places. Many an American home blesses the Foreign Boards for what this line of work has done for an exiled member although a critic might argue it is not properly within the range of their responsibility.

A sub-committee on Christian Literature studies all questions relating to book production, and, in cooperation with committees on the field, draws up budgets of the amounts required for union literature projects to which the Boards make appropriations from time to time.

There is, of course, a sub-committee on the home Church, composed of home secretaries, treasurers, and laymen who give good advice and institute effective measures for missionary education and finance. This committee issues pamphlets and leaflets for the use of pastors and church leaders that set forth the aspects of mission work which appeal to those who are able to rise above the denominational point of view.

The sub-committee on Missionary Preparation has a very important function. Thousands of young men and women in our schools and colleges are looking forward to Christian service abroad. They realize that the work has taken on certain technical characteristics, that the calling of the missionary in recent years has become a profession by itself and they seek guidance as to the courses of study they should pursue and the training required by the various Boards. A body of literature both scholarly and practical in scope has been produced by this sub-committee

to meet this demand. It describes at length the special training taken by ministers, physicians, educators, industrial workers, etc., who have the foreign field in view, gives useful information about the leading lands for which missionaries are setting out, and opens up the subject of the non-Christian religions to show the missionary may sympathetically approach men of other faiths.

A similar department is that of the Librarian of Reference and Counsel. Through his indefatigable zeal, backed by the liberal support of the Boards, there has been accumulated a library of over 22,000 volumes (1922) that all relate to foreign missions and constitute probably the finest collection of the kind in the world. The library is intended primarily for research purposes, many of the books and documents being original sources and is so used extensively by writers of papers and books on missionary subjects. Much of the information conveyed in this volume is the result of hours spent in this library.

Space does not permit the telling of what has been accomplished in the way of standardizing missionary salaries, furlough allowances, qualifications of candidates, educational processes, etc., etc. But one other contribution must be mentioned, and that is the sending out of interdenominational commissions for the study of special problems on the field. We have already spoken of the Educational Commission to China, of which Professor (now President) Burton was chairman. One enthusiastic secretary characterized the report of this group of educators as the "most important book since the Bible." In 1921 a similar commission visited Africa, under the joint auspices of Reference and Counsel and the Phelps-Stokes Foundation. The report now in print in a volume of

three hundred pages is likely to become a classic on the subject of educating backward races under tropical conditions. It was prepared by the secretary of the commission, Mr. Thomas Jesse Jones, and bears the title "Education in Africa."

A few years earlier a commission was dispatched to India, composed of American and British experts, to study the conditions of village life with reference to improved work on the part of the missionary schoolmaster. These reports furnish the Boards with a wealth of scientific material beyond anything that has existed in other days. It remains to be seen whether the Church at home will make possible the use of this new knowledge in effective ways. Unless it shall provide increased funds much of the work of these commissions will fall to the ground.

So much for the Foreign Missions Conference of North America. It should be known, however, that there are thirteen other conferences which federate the Protestant Boards at work in as many countries, and perform similar services for their constituents. The lands represented are Australia, Belgium, Denmark, Finland, France, Germany, Great Britain, Netherlands, New Zealand, Norway, South Africa, Sweden and Switzerland. Some of these affiliations are comparatively small affairs, but the British conference is comparable in every way with that of North America, for it has gathered into one fellowship great boards like the Church Missionary Society, the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, the Church of Scotland Missionary Society, the United Free Church of Scotland Foreign Missions Committee, and the British and Foreign Bible Society.

NATIONAL COUNCILS OF MISSION LANDS

As an outgrowth of the World's Missionary Conference at Edinburgh in 1910, councils have been organized in several lands, which serve to bring the missions and churches together as national units. Under the leadership of Dr. John R. Mott, councils of this order were established in India, China and Japan. The China Council became an important influence almost from the start, and without its wise and restrained leadership it is doubtful if the General Conference of 1922 at Shanghai, and permanent national organization that resulted, would have materialized. Simultaneously the Protestant forces of South America, Mexico, Central America, and the West Indies, got together at Panama in 1916 and organized the "Committee on Cooperation in Latin America," which has done work of immense value throughout the southern continental area. Quite recently a council has been organized for Palestine and Syria, where the multiplicity of independent and highly individualistic societies had brought about a complex and trying situation.

Eventually the workers in Africa and also in the widely spread Moslem lands will organize into cooperative groups, so that the program of field committees will be complete; and the strongest possible basis be laid for a world-wide fellowship in Christian conquest.

THE INTERNATIONAL MISSIONARY COUNCIL

"Like a mighty army
Moves the Church of God."

Those who sing those lines of Baring-Gould's inspiring hymn haltingly, at times wondering if they are true, need have no such hesitation in respect to the work of for-

eign missions. In this sphere at least the divergent branches of the Church have learned to march together.

The Edinburgh Conference led directly to the formation of "The Continuation Committee" made up of selected men from the various lands at work in foreign fields, and this international group, although without authority and non-representative, served to keep the missionary forces of the world together until the outbreak of the Great War. When the German societies withdrew, the Edinburgh arrangement naturally fell to the ground. An international Emergency Committee was then formed to fill the gap until there could be a new correlation of the national units. At Lake Mohonk, N. Y., in October, 1921, the International Missionary Council was organized on a genuinely representative basis and inclusive of all the sending and receiving countries except Germany. The Christian leaders at Berlin could not at that time persuade themselves to join forces with the representatives of certain of the allied nations. So kindly and considerate, however, were the overtures from Mohonk, that within a year all hesitation was overcome and the societies represented in the Deutscher Evangelischer Missionbund asked to be numbered among their brethren in new world-wide fellowship for Christ. The circle of cooperating national units is now complete.

The International Council, of which Dr. John R. Mott is chairman, maintains headquarters in London in charge of two secretaries, Mr. J. H. Oldham and Rev. A. L. Warnshuis. Mr. Warnshuis represents especially the societies of the United States and Canada. The council meets biennially with an Executive Committee that functions in between.

It is far more than an expression of a beautiful sentiment of Christian internationality. The problems of the

Boards in any given part of the world in these days are not only similar but identical, and in a good many instances cannot be handled successfully without concurrent action. The relief of the German missions located in Africa, India, and China is only one among many illustrations. Through intimate contacts with the British Foreign Office and friendly relations with European and Asiatic powers the officers of the Council are in a position to render a service of unique value and timeliness. The bulletin of their work which they issue reveals a bewildering range of activities. One service is so important and concrete that it deserves especial mention—the publication of the International Review of Missions. This is the only magazine devoted solely to foreign missions which attempts to deal with the subject in a scientific way. It does not make popular reading but seeks rather to serve the thoughtful and discriminating minds who love to deliberate upon the progress of the Kingdom of God in its comprehensive unity. By them it is considered an indispensable interpreter of the affairs of the world. If for no other reason, they would prize the magazine because of its annual survey of missionary progress in the various mission lands. Incidentally the quarterly serves as a bond of fellowship on high levels of thought and spiritual aspiration for the twenty-eight thousand missionaries who have gone out from the Protestant Boards of Christendom.

In such various ways the International Missionary Council serves as a safeguard against a purely national expression of Christianity. Its oversight enables the churches of a land like India, now seething with the nationalistic spirit, to remain in communion with the churches of China, Japan, Great Britain and America. The Council stands for the supernational Christian point

of view. It is the highest pinnacle of fellowship yet achieved in the Church of Christ.

Who can doubt that the cooperative movement, thus developed on the foreign field under the oversight of the administrative forces at home, has a great future? Who can fail to see that the spirit of unity thus engendered is likely to spread to the Churches at home and result in drawing together, in a mighty fellowship of good works, all the forces of Christ in the world? As Dr. Mott remarked at Mohonk: "As never before there is need of emphasizing the truly catholic nature of the Christian Church, and it can be done through cooperation on the part of the world missionary forces better than in any other way."

We already have a great partnership, but a greater one is to follow.

Chapter V.

BUSINESS AT HEADQUARTERS.

A WELL-KNOWN lawyer, of a western state, once called at the headuarters of a Foreign Missionary Board to see his former pastor, who had become one of the secretaries of the organization. He knew little of foreign missions, and cared rather less; but he was fond of his pastor and had a curiosity to know something of this new business into which the "dear man" had thrown himself and his life. After an explanation of the general character of the work, the secretary showed his visitor over the place. "We will begin in the basement and work up," he remarked. "I will take you first to the shipping-room where we assemble, pack and ship the supplies for our people overseas."

In the large, well-lighted basement were men at work nailing and hooping long narrow boxes, which they first lined with heavy water-proof paper. "Where are those going," the visitor asked, "and why are the boxes of that peculiar shape?" The question was answered by the packer, who stated that the cases were to be shipped to the west coast of Africa for transportation into the interior on the heads of native carriers, and, therefore, had to be made of a standard size and shape—no package weighing more than seventy pounds. The iron hoops rendered them proof against rough handling on the part of steamship companies, and the water-proof paper was a precautionary measure against tropical rains and mist.

The lawyer then began to decipher the destinations of the cases and barrels which well-nigh filled the floor. He discovered such far-away spots as Angola, Rhodesia, Durban, Ceylon, Madras, Tarsus, Trebizond, Peking, Foochow, Canton, Paotingfu, one or two Mexican names, and most remote of all, a port called Jaluit in the Marshall Islands. "This is a most extraordinary room," he remarked. "It contains the most impressive lesson in world geography I ever have seen. And can you give me an idea of the contents of these shipments?"

The secretary introduced him to the Purchasing Agent, on the floor above, a man who had given twenty-five years to the service of supplying the missionaries with the goods necessary for their work. He laid before them order-blanks that had been filled out and sent in by missionaries from various parts of the world. These proved to be a fascinating study in manufacturing and commerce. The orders included an astonishing array of articles, large and small. There was pretty much everything in the way of clothing and sewing materials. There were canned goods galore, and food supplies of a wide range. School supplies bulked large in several orders—such as blackboards, maps, globes, desks, kindergarten material, etc. Medical and surgical materials figured so largely that the lawyer made inquiry and learned that a foreign hospital must keep up a drug-store as well, in order to meet the demands of far-away populations.

One line of shipments that particularly interested the visitor was the agricultural and industrial machinery sent abroad—ploughs, harrows, winnowing machines, pumps, electrical apparatus, windmills, and the like. A large order for seeds drew out the information that this department had been the means of introducing the potato into Turkey, and the strawberry into West Africa.

The lawyer learned that the missionaries are using motor-cycles and motor-cars in places where he supposed there were only native trails. Six Ford cars had been purchased in one week. He was told that in many instances the missionaries first built, or persuaded the government to build, regular roads and then taught the people how to use them.

The order books contained a requisition for $10,000 worth of plumbing materials for a new hospital in Shansi. The lawyer was prepared to find a steady demand for shoes and household dishes and utensils, but he was surprised enough to discover on the list a seismograph, a grave-stone, and a glass-eye. "How about the glass-eye"? he asked. "Did you dare to purchase such a thing and did you expect to have it fit?" "I did," replied the experienced agent, "and it matched and fitted so well that the missionary in Micronesia was delighted and wrote a special letter of thanks."

This was a side of missionary work which the lawyer had never suspected, and it appealed to him as an impressive demonstration of the practical character of the Board's operations.

There should be, of course, only the one proper ending to such an experience, and fortunately this story comes out as it should. When the tour of inspection was over and they were once more seated in the secretary's office, the man from the west remarked, "I think I understand now why you have taken up this line of work. There is vastly more in your job than I supposed. I want to say if you can show me some way in which I can become a sort of partner with you, I might be persuaded to take a hand." On leaving, he agreed to contribute $500 per year towards the support of a medical missionary in Turkey.

We welcome this opportunity to pay a tribute to the men in the purchasing agencies of our mission houses. Unknown to, and their existence even unsuspected by, the general public, they ply their task, bargain, buy, pack and ship, with many a painstaking effort to meet exactly the desire often poorly expressed of the missionaries, and not without friendly thoughts of how these material comforts and conveniences are to promote the business of the Church. Their shipments may not bulk large in the records of ports like Boston, New York, Philadelphia, and Baltimore; but in variety and in the usefulness of the goods, perhaps they lead all the rest. Really, America is doing few more significant things than these shipments in a steady stream of her books, her tools, her mechanical devices, her food products, her clothing, and her medicines, to the remote corners of the earth, to be exhibited and used there by her seventeen thousand agents of goodwill. The business man or manufacturer, who is interested in the bearing of foreign missions upon commerce, may find a valuable hint in regard to his own product here. Mr. Alexander Powell, the well-known traveler and writer, on a visit to the shipping-room of a great Board, remarked: "This is one of the most interesting spots I have discovered in America. Some day the romance of these shipments should be written up and given to the public."

INSPECTING HEADQUARTERS

Every contributor to foreign missions has a right to know how the funds are handled at headquarters, as well as upon the field. Administrative efficiency, it should be explained to him, if he does not know it, is of fundamental importance. An enterprise which is mishandled at its business center will develop weaknesses in the re-

moter parts. In the long run the missionary enterprise will be no stronger abroad than is its organization at the home-base. What is done in the Congo, in Burma, and in Korea, will reflect for good or ill what is done in the offices in St. Louis, Nashville, Philadelphia, New York, or Boston. Contributors will be wise to follow the example of that western lawyer, and do a little investigating on their own account. The impulse that takes them abroad to inspect operations on the field should occasionally induce them to visit headquarters at home, in order that they may form an independent judgment of what is going on and how things are done. Such a person will have a cordial welcome. Board officials have much they can show of interest, and they long that those who stand behind the work with their cash shall learn how much they are getting for their money.

DEPARTMENTS AND STAFF.

For promotional and administrative purposes, the larger Boards are organized into departments that are rather sharply defined. The Home Department is concerned with the financing of the work, the educational and promotional processes incident thereto, and the recruiting of suitable candidates for missionary service. In a word, it provides the men and the means. The function of the Editorial Department, closely affiliated with the Home Department, is to produce the periodical and occasional literature needed for the dissemination of information. Next, logically, stands the Treasury Department, which attends to the collection and disbursement of funds, the accounting, and the care of property. Finally, and in some ways most important of all, there is the Foreign Department proper, which administers the missions, with their multitudes of workers and their complexity of in-

stitutions. There is a parallel Women's Department, or a coordinate Woman's Board, which functions in all these same ways in behalf of the work for the women and children of foreign lands, organized in the larger denominations by departments, very much as is the general society.

At the head of each of these departments is a secretary, or appropriate official, with suitable staff, and sometimes there is a general secretary with jurisdiction over the whole force. Several of the oldest Boards have maintained a coordinate secretariat from the beginning, the heads of departments, aside from seniority considerations, on an equality, and unity of administration secured through frequent consultations and final reference to the Board of Directors. Bankers and heads of commercial houses might argue that such distributed responsibility is bound to result in friction and loss of efficiency. The practice of the business world points in the direction of a single, responsible head, with large freedom of action. But experience is the decisive thing and the coordinate secretarial plan has worked successfully and, with rare exceptions, pleasantly for over one hundred years. By this method men of larger caliber and experience can be secured for the departmental leaderships, thereby augmenting materially the total executive capacity which can be brought to bear upon the tremendous problems which arise. It makes for despatch in the conduct of business, and it comports with the democratic spirit that should characterize a Christian enterprise. The council, or cabinet officers of a modern Board, is not unlike the apostolic group to whom Jesus committed the destinies of His Church. "One is your Master; all ye are brethren."

At the same time, a more closely knit form of organization has advantages of its own if the denominational gen-

ius runs in that direction, and a general secretary whose province it is to direct the heads of departments as his subordinates, will find himself in a position of large usefulness. He should pray for the wisdom of a Saint Paul plus that of several miracle men.

FINDING THE MEN

Where do all the missionaries come from? With America's quota on the foreign field standing at seventeen thousand, it requires about fifteen hundred recruits a year to keep the ranks full, with no allowance for expansion. The actual number sent out from the United States and Canada, as figured by the Student Volunteer Movement, in 1920, was 1,731. In 1921, it was 1,620.

To the number of recruits that sail in a given year, we must add an even larger number who would like to go but are held back by considerations of health, lack of special training, dependence of relatives, and other substantial reasons. Putting it roughly, we may say that each year not less than three thousand young men and women of the Churches of the United States and Canada stand ready, Providence permitting, to enter Christian service in foreign lands. In view of the heavy demands which are made upon the missionary for self-denial, this army of volunteers and would-be volunteers becomes a fact of large significance. Possibly it is the most hopeful sign for the future upon the Church horizon. The institution which sends forth such a steady throng of eager and consecrated youth, into so deeply sacrificial a service, cannot be in such a bad way as certain publicists and critics would have us believe.

In this connection it is well to keep steadily in mind that the modern missionary movement in America did not arise under the initiative of bishops, or ecclesiastical

leaders, or college presidents, or learned professors, but rather as a result of a spiritual awakening among the students in a country college. It was the Spirit of God moving upon a group of sophomores and freshmen in Williams College, Massachusetts, that led to the founding of the foreign enterprise of the Church. Not to the wise nor to the mighty was the vision granted of America going out to help save the world, but to five college boys praying under the shelter of a haystack in that memorable summer of 1806. Theirs was a double task: to offer themselves for the work of Christianity in non-Christian lands, and to persuade a reluctant Church that they should be allowed to go. Imagine a like situation today: a handful of underclassmen in an obscure institution, dreaming of reforming the world, and organizing themselves into a brotherhood with that purpose in view! Could anything be more preposterous? Who would know? Who would care? What editor of a daily paper who received the report of such a meeting, would treat it otherwise than as a joke? Yet such was the Haystack Band of 1806. It behooves all who are placed in positions of leadership in the Church in our times, to keep this bit of history in mind. It may be that God's Spirit is speaking to the young men and women of our colleges today and seeking to use them for the inauguration of a forward movement of unprecedented magnitude into the non-Christian world. In any event, the question where all the missionaries come from is now answered. They come from every place where the Spirit of God is at work among valiant hearts. In the Church, in the Bible Class, in the academy, in the college, in the professional school, in the home, the call of the un-Christianized world is finding its way into the hearts of our youth.

We have no disposition to differentiate sharply as to

motive and message between the call to the foreign work and the call to other forms of unselfish devotion. The world is one, the message is identical, the underlying motive is the same. The crusading spirit in our day is not limited to those who penetrate to foreign lands. Unsettled home problems in city and country appeal strongly to those who desire that America should set an adequate example to the world. No thought of disparagement toward one class of work or another enters the minds of our young people who seek service overseas. There are, however, certain differences in the matter of training, terms of service, obligations toward family, problems of language, and conditions of life and work, which the volunteer for foreign services may not overlook.

One underlying difference is the acuteness of the need. The overwhelming spiritual destitution of the non-Christion world occupies the minds of the volunteers above every other consideration. Multitudes of decisions hinge on this fact. They get to thinking about the world as a field for the investment of life. They desire the one life God has given them to count in the best possible way. "Where in all the wide earth is the spot where I, with my personality, talents, training, may perform an abundant ministry to those in most distressing need?" The investor seeks the field where there is the greatest demand actual or prospective for his goods. The modern college student increasingly thinks of his life from the same point of view. He is looking not only for a job, but for a useful job, and he interprets usefulness in terms of social and racial betterment. If he is the stuff of which missionary volunteers are made, the appeal of Asia and Africa comes to him with tremendous power. The vast extent of illiteracy, the sway of superstition, the organization of life on the principle of fear, the physical hunger of the

masses, the deadening conditions of their daily toil, the crushing of childhood and womanhood, the absence of helpful homes, the reign of disease, the burden of cruelty and vice, the failure to appreciate the worth of the individual, the absence of ethical standards, the lack of spiritual incentive,—these are not confined to the non-Christian parts of the earth; we recognize them as adjuncts of our own half-Christian civilization in America; but they do stand out with startling vividness where Christianity has never been known or understood. And so, these young teachers, doctors, social workers, preachers, turn easily to the organizations which can place them in the midst of the world's herculean task.

Then there is the demand for a special kind of training, which dominates the choice of schools and of studies, during the later period of preparation, and which tends to set the volunteer apart, to a degree, from his fellows as one chosen for a peculiar task. There is, as we have seen, such a thing as the science of missions, and this science must be studied apart from other branches, if one is to be an efficient workman abroad. For one thing, it requires him to know other religions in addition to his own, and know his own religion from the standpoint of one who intends to transmit it to an alien and often hostile mind, or to people who have no background of Christian thought and experience. He must know his message, and he must know his man.

Remember that he goes to a life-long service, apart from country and kindred, to a hostile climate, to the mastery of a foreign tongue as the vehicle of influence and work, to the necessity of putting the message so that people of an alien tradition will understand, and you have made out your case for an unique and distinctive service

which turns the life of the volunteer into a channel all its own.

Foreign missionaries are probably the most carefully selected group of toilers in all the world. Each man must be picked with reference to character, ability, training, capacity for leadership, power to advise, personality, and health. Physically, intellectually, socially, spiritually, he must be a sound man. The Board must take no undue risks which sends him out in the expectation that he is to spend a life-time on the field. It is the duty of the Home Department, through its Candidate or Personnel Secretary, to see that only qualified persons receive appointment. There is no task more fundamental performed in a Board office than this work of selection.

MAKING THE GREAT DECISION

In passing upon questions of personality and character, the Secretary usually has the advantage of years of acquaintance with the candidate. Frequently he meets the candidate in the earlier stages of his training, while in high-school or college, and thus can follow him through the professional course as his advisor and friend. In any event, he can count upon the conscientious opinions of pastors, instructors, business men, and friends of the candidate, who are as anxious as he that no mistake be made. The process is a frank and friendly one throughout and admits of the minimum of mistakes. An instinct of choice comes with experience. Certain applicants obviously are unfitted for the work; there are others who obviously should make a great success; the problems lie in between, with those whose qualifications must be balanced with patience and care. Here is a man of high devotion and culture, who from childhood has looked forward to the foreign field. He has spent years of study

with that purpose in view. He appears lacking in forcefulness; one is not sure of his becoming a leader among men. It is largely a question of how the man will react to the new conditions abroad, a problem of adaptation and growth. Will he rise to the difficulties and emergencies of his task, or will he settle into a rut of helplessness and inactivity? Who can tell? Each applicant is a case apart. There are as many varieties as there are men. No rule can be laid down. It is possibly the most personal job in the world.

The final decision, it is comfortable to narrate, does not rest with the Candidate Secretary, or the other secretaries, but with the Board itself. Application papers are prepared; testimonials are secured; able physicians pass upon questions of health and resistance; where deemed necessary, interviews are arranged; and it is up to the laymen and ministers who constitute the board of administration to decide whether this particular man or woman is to go or stay. The high character of the personnel on the foreign field is evidence that, on the whole, the work of finding the man is well performed.

In the earlier stages of their search for men the Boards are greatly aided by the Student Volunteer Movement, an undenominational cooperative society, organized and conducted under strong leadership for the purpose of turning young people towards the work of the foreign field. About 75% of the recruits that sail from the United States and Canada go out as "Volunteers," that is, after they reached a decision to be become missionaries abroad, they joined this organization. During its history of thirty-seven years, 9,379 of these volunteers have actually sailed. The budget of this fundamentally important organization calls for $90,000 per year, and is provided by

generous individuals in addition to what they give to the direct work of foreign missions.

The activities of the Student Volunteer Movement are focussed in a quadrennial convention attended by thousands of delegates from the universities, colleges, and academies of the United States and Canada. Here the great facts of the world's need are presented, the outstanding events of missionary success, the underlying theories of the work, the personal questions involved in volunteering, and here, most important of all, stimulus is given to the motives of self-surrender and full consecration which underlie high service for Christ in any part of the world. Of late the Movement has sought in its conventions to interpret the social and economic aspects of the world's life from the standpoint of the Christian message, and has broadened its appeal to include all who would serve mankind in unselfish ways, whether at home or abroad. The quadrennial convention of the Student Volunteer Movement is the high-water mark of American college life on its idealistic side.

Between conventions the Movement serves the Boards by maintaining an office in New York, where the records of the thousands of Volunteers are kept, suitable literature in the form of books and leaflets is produced, and a staff of well-trained traveling secretaries make their headquarters who visit, in a stated way, the leading educational institutions of North America. Wherever there are Volunteers in any considerable number in a given institution, they are organized into a Band for the study of missions, for the enlisting of additional workers, and for mutual encouragement and aid.

Through the cooperation of all the Boards of the United States and Canada, these traveling secretaries are able to offer an alluring list of openings for the ambitious stu-

dent in almost any line of usefulness. In 1922, the Boards were asking for 1,833 new missionaries for the foreign field, and this included not only the well-understood classifications of ordained men, physicians, and educators, but also many new lines of service which have come to the front with the broadening of the work. For instance, there is a call for industrial men skilled in carpentry, brick and tile making, tailoring, and shoe repairing. We note also in the list, an athletic director, a forester, women economic experts, architects, music teachers, social workers, stenographers and business agents. In the combined waiting list of all the Boards, issued by the Student Volunteer Movement, we find over fifty varieties of calls. It would appear that somewhere in the world almost any kind of a well-trained, well-poised worker could find a chance as a missionary of the Cross.

How about the quality of the men and women who represent us abroad? Weird stories are sometimes told of the bad impression that narrow-minded missionaries who are lacking in culture and in common sense, make upon their fellow passengers on the outgoing steamers. They make it appear that their chief stock in trade is the condemnation of everything they see and hear among the people to whom they are sent to minister. There are such, it must be confessed with sorrow and shame; but they are few in number and they misrepresent the spirit and the point of view of the typical missionary of our day. Men of this calibre are sent out for the most part by independent societies which emphasize a single doctrine or some extreme interpretation of Scripture which appears to them of fundamental significance in the life of the world. As a result, their missionaries are conspicuous for zeal rather than for discretion.

The Boards of the regular denominations seek to fund

their total experience in setting up the standards of appointment, as in other essential things. They insist upon the best the Churches and schools can provide. Practically every society requires of its candidates a full college education, or its equivalent, to which must be added appropriate professional training and experience. While it may not be said of all foreign missionaries, as Robert Louis Stevenson once said of Rev. James Chalmers, of the South Sea Islands, "That man is as big as a Church," there can be no question that as a class they compare favorably with the flower of other professions. A recent incident that occurred on a Pacific liner is reassuring on this point. A large company of new missionaries on board, on their way to Japan, Korea, China, and the Philippines, formed no inconsiderable part of the passenger list. One day two ladies were sitting in their deck-chairs discussing their fellow passengers, when one remarked, "There are a number of missionaries on board." "Are there?" replied her friend, "How do you know?" "I recognize them by a certain badge they wear. Have you not noticed that thing they wear on their watch-chains?" Just then a group of missionaries sauntered by, and the lady whispered to her friend, "There, don't you see?" Her friend looked, and what she saw was the key of the Phi Beta Kappa Society, which had been bestowed upon the majority of the group.

FINDING THE MONEY

When the United States Government, in the fall of 1921, was preparing for the Washington Conference, the officials of the State Department requested from the Mission Boards working in the Far East a statement as to the amount of money expended annually for philanthropic and educational service in that part of the world; also for

the total of expenditures since the inauguration of the work. The gross amount of annual remittance of funds was easily ascertained. It was found that the leading societies of the United States reported for the preceding fiscal year an expenditure of $10,765,638, distributed among the Far Eastern lands. The largest amount for any one country was reported under China, where $7,345,597 had been set apart. The total amount expended from the beginning was not easily ascertainable. Sixty-five agencies were involved, and in some cases separate accounts were not kept during the earlier years by geographical areas. Confining the inquiry to certain major Boards, it was found that the Christian people of the United States had expended, through them, not less than $110,000,000 in self-denying service on the other side of the world. If we add what the Churches have raised for famine and flood relief from time to time, this figure would be enlarged by not less than $17,000,000. Adding the appropriations of the China Medical Board would increase the total still further by $10,200,000.

When the societies and agencies engaged in educational and missionary work in the Near East urged our Government with great unanimity to participate in the conference which, it was expected, would settle the Turkish question, there was attached to the petition a statement as to the amount of money the Churches had invested in that part of the world. It was thought (alas, in vain!) that the financial stake of the United States in the Near East would warrant such action by the Government, apart from the political and humanitarian considerations involved. The document shows that the annual expenditure was in the neighborhood of $1,000,000; that $39,944,000 had been invested in buildings and land, and that the total ex-

penditures from the beginning were close to the $100,000,000 mark. No attempt was made to include the impressive sums raised for relief work in connection with various wars and massacres. With these included, the total would be even more impressive than that for the Far East.

How about the sums given for the entire foreign field? The last complete figures are those of the Foreign Missionary Conference of North America for 1920. These show a total for that year alone, from the Boards of the United States and Canada, of $40,276,200, the United States being credited with $37,869,638 and Canada with $2,406,562. No one has attempted to figure the grand total from the beginning of the work in 1812.

Where does all the money come from?

It should be remarked that, while these sums appear large in the aggregate and do actually finance a going concern with a remarkable personnel in numbers and ability even in these days of great corporations, they seem small, out of all proportion in the light of the magnitude of the task. Should we compare them with what Church people spend in less important, often foolish ways, the impression would be painful rather than pleasant. Nevertheless, they are sizable figures, and the business men of the Churches will be interested to learn where the money is secured. We assume that each of them knows how much, or how little, comes out of his own pocket.

There are five sources of income upon which the well-established Boards depend: the offerings of the churches, individual gifts sent directly to the treasury, income from invested funds, legacies and gifts on the annuity plan. The division between these sources varies considerably among the Boards, for the older organizations have the advantage of larger endowments and a well-established

clientele; but with them all the stated giving of church members is the main reliance as a source of income. When the churches do well the work proceeds with giant strides; when the churches fall off there is retrenchment on every field. There are no surplus funds which can be drawn upon in time of distress, and the appropriations from year to year vary with the ebb and flow of popular support. It is a living endowment upon which the missions must depend. Undoubtedly it is better so.

No one can tell how many partners are engaged in the world enterprise of the Church. It was roughly estimated about the time of the Edinburgh Conference (1910) that nine-tenths of the funds were contributed by one-tenth of the Church members. That, obviously, was a guess, and it may have been unduly conservative. Undoubtedly there has been a notable increase since. Some denominations estimate that today 50% of their people are giving to this cause; others put it somewhat higher. We are on surer ground when we figure actual receipts. Speaking broadly, the support of this work has more than doubled in the past ten years. In certain denominations it has quadrupled. This is the result, in part, of the increase in the number of givers, and, in part, of a better showing on the per capita basis. In response to a larger knowledge of the world and better methods of Church finance there has been a gratifying increase in liberality. Undoubtedly Church agencies have reaped their share of benefit from the general education of the American public along the lines of benevolence, incident to the war appeals.

It needs to be pointed out that the notable increase in missionary income has not resulted in a corresponding increase of work. The funds have hardly more than kept pace with the mounting cost of the missions. The extraordinary rise in the expense of living and working, of

which we hear so much in America and Europe, is world-wide in its scope, and bears with particular heaviness upon the operations of the Foreign Boards. Practically every item of foreign expenditure and home expense has been multiplied by two. This situation, moreover, is likely to continue for several years to come, especially in the matter of adequate support for the thousands of native workers who constitute the bone and sinew of the missionary army, who should no longer be expected to subsist on the meager stipends of the past. In the language of the street, "It is their turn for a raise." Only when the churches make it possible for this injustice to be overcome, will there be a prospect of extra dollars doing extra work. God speed the day!

It still remains true that the average gift through the church collection is painfully small. That real sacrifice is represented by the offerings on the part of people of small incomes is a happy omen. But where are the munificent gifts of the rich? The most definite information on this point comes from the Methodist Centenary Movement of 1919, which secured subscriptions for $113,000,000 on the five-year basis, for work at home and abroad. This great achievement was brought about through an average gift of only fifty cents per week on the part of all who responded to the appeal. If small gifts can accomplish such results, what may we not attempt for the Kingdom when our men and women of wealth come into the game?

It is the business of the Home Department to stimulate the "will to give" of the people. The task calls upon the ingenuity of the secretaries and field agents for a multitude of devices. What the advertising agent and the salesman are to the business house, the Home Department worker is to the Mission Board. Naturally he must be a

man of many "parts." He must be all things to all men. He must have a first-hand knowledge of the work in its various departments, locations, and personalities; he must be well-read in missionary literature; he must keep abreast of the times, so as to interpret the work in its changing reach and application; he must be able to state the case for the foreign enterprise before audiences of many kinds and moods; he must enlist the help of individual men and women; he must wield the pen of a ready writer and make the printed page live and glow with interest in the great cause. In addition, and above all, he must be a man of spiritual insight and power, able and eager to impress the people with the deeper significance of the work; he must make them see that they are performing a religious act when they place an envelope on the plate, or draw a check for the benefit of the Board, that they are, or should be, entering into the sacrifice of Christ in behalf of the whole world. The Churches are full of people in dire need of the spiritual stimulus of the foreign missionary appeal. The advocate, be he missionary or secretary, who cannot supply that need would better "keep silence" in the churches.

The man in the Home Department has many helpers. Chief among these are the missionaries on furlough. They go about among the Churches, like Paul and Barnabas, at Antioch, rehearsing "all that God had done with them, and how He had opened the door of faith unto the Gentiles." Increasingly these men from the front are welcomed by the Churches and are listened to with eager attention. A returned missionary, who can make a good story of how the work is going in his own land and district and who has the gift of convincing speech, is a factor of incalculable value in establishing interest at the home-base. The business man in the pew listens to a mission-

ary as to a report upon his investment in Christianity abroad. He looks to this man to learn whether the project is a paying one or not. The missionary speaker does well to keep that fact in mind. He is an agent of the concern reporting to the stockholders.

In the old days, happily gone, the chief dependence for funds was upon the annual collections in the church. Make a red-hot speech, sing "From Greenland's Icy Mountains," pass the plate and take what comes. The method had its values, especially in the way of stirring the heart and conveying useful information to those conscientious enough to attend that morning. But this plan has given way in most churches to the weekly offering, based on annual pledges, secured by a personal canvass, in support of a carefully worked out budget of benevolent work. The new method, if not invented, was developed and made generally operative by the Laymen's Missionary Movement, an organization which no longer exists. The device known as the Every Member Canvass, properly utilized, supported by the painstaking circulation of convincing missionary data, has put millions of dollars into the treasury of the Lord. Today, the secretary or missionary who addresses the congregation does not appear in the capacity of a collector, but in the rôle of a reporter who has come to tell the people what they have accomplished through their gifts.

Of large service are the Forward Movements of the denominations, now so general, by which an authoritative budget for all denominational work is prepared and apportioned to the Churches, accompanied by a vigorous all-the-year campaign of education. Under this plan, which is yielding large results, each cause commands a place as a part of the whole program of the Church. The impression of totality and greatness in the work, added

to the sense of simplicity of method in obtaining the funds, appeals strongly to the practiced giver. The unified appeal, however, requires more rather than less attention to the right presentation of the work in its various departments. In the long run, people give to those causes which they come to understand and love. A budget of a dozen causes which are scarcely more than names, stands a poor chance against a single cause which makes a compelling appeal. The aim of the leaders of the Forward Movements is to nip in the bud any specific tendency found anywhere in the Church to slight one of "the arms of the service."

Closely affiliated with the Home Department, often an integral part of the same, are the departments for Missionary Education and the Editorial Department. These disseminate information by means of the printed page. The preparation of reports, leaflets, pamphlets, magazines and text-books, requires broad knowledge and much technical skill. The work abroad is on so vast a scale and is so distinctive in its operation that it requires its own organ of communication. A monthly magazine, expertly edited, of high excellence in typography and illustrative material, is the greatest asset a society can possess in the way of maintaining a fellowship of reliable givers. Surely no cause offers a more fascinating field for the exercise of the modern journalistic gift. What other editor deals with so great concerns, or has at his command a staff of hundreds of special reporters scattered over the world? A prominent missionary educator has remarked, "The people in our churches need missionary magazines far more than they need speakers and pageants." The special value of a well-established periodical is found in the fact that from its readers come a large proportion of those who make gifts on the annuity plan, and who remember

the cause in their wills. Certain of the Boards figure that not less than one-third of their receipts each year will come from donations apart from church offerings. These are the Boards which for many years, through their Home Departments, have cultivated direct relations with a large number of their constituents.

HANDLING THE FUNDS

Of very great interest to every supporter of missions is the work of the Treasury Department of a great Board. Here is a fascinating field for the study of business method and efficiency. We doubt if any administrator of funds has a more delicate and complicated task than the treasurer of a foreign missionary society under the conditions which have arisen in recent years. He must be a banker, a broker, a legal adviser, a purchasing agent, a shipping agent, an accountant, all in one. In addition he must be a good friendly soul who can help out the missionaries in the hundred and one personal affairs which they bring to his attention from time to time.

His relationships are manifold. He deals with the treasurers of the various missions on the field, who receive the funds and distribute them among the workers and institutions. In his charge also, is the property of the Board both at home and on the field, often totaling millions of dollars in value. On the home side, he deals with the treasurers of the cooperating woman's boards, the treasurers of state ecclesiastical organizations, which act as collecting agencies, the treasurers of churches, and with innumerable individuals who send money, or seek advice, or enter into business relations with the Board.

The office organization, of course, makes the handling of a good many affairs a matter of routine. Remittances from churches and individuals may come in at the rate of

several hundred a day, and the treasurer will see none of these, unless they are of especial importance or raise questions of an administrative character. So also in the matter of purchasing or shipping supplies, arranging for the transportation of missionaries, the keeping of accounts, able assistants act in his name.

During the years systems of accounting and supervision have been worked out which leave the treasurer free for the larger problems of a business nature. Take, for example, the matter of transmitting money abroad through bills of exchange. Although the sums often run into the millions, the system works as smoothly as the monthly payroll in the home office. Any one of three methods may be employed. The treasurer may issue drafts on his own Board, in United States currency, which the mission treasurer can cash as needed. These drafts are first voted by the Board of Directors or the Executive Committee, and when duly countersigned are sent as a safeguard against loss in duplicate by separate mailings. The drafts of any well-known Board are readily accepted in foreign banks, not infrequently at a premium. If a Board has reason to question the acceptability of its own paper in any part of the world under particular circumstances, it may purchase drafts from an American bank having international connections, or from a London house. As between the two, the deciding factor will be whether dollars or pounds sterling will be the more advantageous kind of money on the field. Of late the dollar has gained so in popularity that comparatively little business is done through London banking houses. The third method allows the mission treasurers, as accredited agents, to issue their own drafts against the Board upon authorization by letter or cable from the home office. This method is

favored by several large societies, and has the advantage of simplicity in operation. It is open to the possible objection that it allows too much liberty to the mission treasurer, while it substitutes the lesser credit of the mission for the larger credit of the Board. Practically every Board allows its field treasurers to issue drafts in cases of emergency.

There was a period, early in the war, when international exchange was in such chaotic condition that all known methods broke down and the Boards were confronted with the possibility that their workers would be left stranded for lack of funds. Fortunately the credit of the missionaries was so well established that they were accommodated at the banks with little difficulty. At that time, the good offices of our Government were placed at the disposal of the Boards for the transmission of gold, wherever the diplomatic or consular service made this possible, and in one instance a cruiser took an assignment of gold and delivered it to a mission treasurer at Beirut. Simultaneously certain corporations engaged in international trade rendered a timely service by accepting gold in New York and cabling orders for the payment of equal sums to the missionaries in remote corners of the earth where agencies were maintained by them.

During the war the political situation in the Near East became so involved that one of the Boards had to transmit funds to an agent in Switzerland, who in turn transmitted them to the foreign office of the Swedish Government, who in turn placed the funds at the disposal of the treasurer of the Board at Constantinople through the office of the Swedish embassy.

The high credit enjoyed by the Missionary Boards in the world of international finance is evidenced by the

fact that their paper, upon reaching oriental ports, is at times bought at a premium by commercial houses and used by them in settling accounts with their correspondents in other lands. In one case that has come to our knowledge, the draft of a well-known American society passed from firm to firm, settling a score of accounts in different parts of the world, and not until three years after issuance was it handed in for collection at the home office of the Board. This piece of commercial paper proved to be such a curiosity that it was passed around for inspection. The back was completely covered with endorsements and a strip of paper some twelve inches in length was attached which also was endorsed from top to bottom. Evidently the last firm receiving the draft concluded that a limit must be set to this sort of thing, and instead of pasting on an additional strip, sent the draft to the bank for collection. During the time this piece of financial paper was traveling about the world the account against which it had been drawn was accumulating interest at the home bank. It is a remarkable thing that throughout the history of foreign missions no Board has been known to default in respect to a financial obligation. No wonder their credit is of the best!

One Board official has found that the drivers of the caravans coming down out of China that cross Burmah to Rangoon, are as ready to deliver their coin to the missionary treasurer in exchange for his drafts on New York as are the international bankers of Yokohama, Hong Kong, or Bombay. This same treasurer was required to familiarize himself with a dozen or more currencies in which the business of his Board is transacted, either Rupees, Pice and Annas, or Tomans and Piastres, Turkish pounds or British pounds, Pesos, or Milreis, Ticals or

Yen, or China "Mexicans."[1] Any banker or bookkeeper reading these words will understand that the accounting problem involved in reconciling the field accounts of the mission treasurers, which are carried in so many foreign currencies, in a time of fluctuating values, with the accounts in the home office, where the standard is the dollar, becomes one of great complexity.

The intricacies of foreign exchange create a serious problem for mission treasurers, especially in times of war or world-wide financial depression. During the Great War the problem became so acute, especially in respect to China, where for two years the rate was highly disadvantageous, that there was talk of chartering a vessel and shipping the coin abroad. The normal rate of exchange in China is two Mexican silver dollars for one American gold dollar. When the rate dropped to eighty-four cents of silver for a dollar in gold, and the difference had to be made up to the missions, some of the Boards were hard put to it to maintain their work. Hundreds of thousands of dollars of extra expense was entailed in that way. In the case of one Board conducting extensive work in China, the loss in exchange in 1920 amounted to $483,000.00, and this sum had to be raised in addition to the regular income of the year.

Another heavy responsibility of the treasurer is follow-up work on legacy cases. Between the death of the testator and the final settlement of the estate, several years may elapse. In the case of trust estates, or where minor heirs exist, or where real estate transactions are involved, the delay may be protracted over very long periods. Each case must be followed with meticulous care. A large cor-

[1] See Chapter by Dwight H. Day, Treasurer of the Presbyterian Board of Foreign Missions, U. S. A., in "Modern Christian Callings" (Macmillan).

respondence develops in such ways, which requires the personal attention of the head of this department, and not infrequently journeys have to be taken for the examination of property or the settlement of controversial questions. We know of an office where, as the average, not less than two hundred pending legacy cases are on file all the time.

It naturally falls to the treasurer to prepare and present the budget of annual appropriations, which total millions of dollars and covers a bewildering array of items. The salary of each missionary, with allowances for children, medical relief, house rent, furlough, and other personal grants, must be calculated. Each mission sends in its estimate for the conduct of the institutions and for the general work, together with requests for new property, and allowance for depreciation and expansion, and this must be scrutinized and checked up with the utmost fidelity. The sum to be set down for administrative expense, also, comes in for careful attention. Altogether the budget is a highly complicated affair, requiring weeks of study before it can be submitted to the Board. The situation is rendered especially difficult because a number of heavy items, such as travel to and from the field, outfits and emergencies, are of a contingent nature, and can only be a matter of rough approximation. In the preparation of the budget the treasurer has the cooperation of the heads of all departments, so that it becomes the composite work of the executive staff.

Then there is the heavy responsibility connected with the investment of funds, and, on top of all, the handling of the private affairs of the missionaries who, upon sailing for their fields, will often ask the treasurer to act as their attorney and adviser.

The treasurer is guided in all his work by the legal

counsel of the Board, and especially by the Finance Committee, composed of the ablest business men available from the denominational ranks. Much that is said of the fidelity and efficiency of the treasurer applies to this group of advisers. Serving without pay, and quite out of sight as far as the public is concerned, they devote days of their time each month to the intricate problems of the Board, in a spirit of devotion comparable to that of the missionaries on the field. For expert counsel of this kind, based on business judgment and experience, commercial houses pay heavy stipends and fees.

In modern business enterprises, discussion of ways and means of economizing is always in order. How about economy in Mission Board administration? The wildest sort of discreditable reports on this subject are floating around, and no amount of explicit denial is likely to down them. In every denomination the man bobs up periodically who says, "It takes a dollar to get a dollar to the heathen," and some pastors will be writing anxious letters for information as to the cost of "overhead" so long as mission work is done.

Committees of business men, familiar with overhead charges in insurance companies, and in commercial and charitable organizations, who have once and again conducted an investigation, as a rule, express surprise over the small percentage of expense. Comparisons have uniformly been favorable to the Mission Boards. In certain cases the question has been raised whether the use of a larger proportion of the funds to put the facts of this work before the public might not be wise. Some contend that a "penny wise and pound foolish" policy is followed, that vigorous cultivation of a Board's constituency for a few years through the employment of a large field force, or along the lines of business advertising, would increase

the income to such an extent that ultimately the percentage of expense would be lowered. On the other hand, it is urged by others that since this is essentially a spiritual enterprise, the sole reliance should be upon the educational and inspirational influences of pulpit and pew, which should cost the Boards nothing at all. As between these extremes business men usually take middle ground.

Actual expenses vary with the size of the Board. In missions, as in other things, business on a large scale can be done at a cheaper rate. The most effective way to reduce the cost is to increase the income and so increase the volume of business done. A certain number of administrative officials is necessary for any society which operates abroad. So, also, a certain amount of office space and of equipment is essential. There is scarcely a Board which could not do double the work on a very small increase in administrative machinery.

Bearing these facts in mind, we are prepared to find that the percentage of income used for administration varies from seven to twelve per cent in average years. One of the older Boards, that represents a denomination of moderate size, which may be regarded as typical, reports the following scale of expenses during the past five years:

1918	8.6 %
1919	8.18%
1920	8.61%
1921	8.14%
1922	9.26%

When it is explained that "administration" includes the salaries of the secretaries, treasurers, assistants, and office staff (absolutely essential to the work), rent, stationery, postage, cost of transmitting funds, cost of transmitting supplies, also the expense of promotion work

among such as the home constituency, salaries of traveling secretaries and agents, maintenance of district offices, car fares of missionaries and officers who visit the churches, issuance of literature and the like, no reasonable friend of the work should complain. The fact to which attention should be called is that from a third to a half of the total administrative expense would be unnecessary were the Church alive to its missionary obligations. It is painful to realize that so large a proportion of the sums obtained is required to persuade Church members to support a work which, by the nature of their Christian confession, they should support of their own accord. Were the Church aflame with the passion to make Christ known to every man upon the earth, the administrative expense of Foreign Missions would become a negligible factor.

DIRECTING THE WORK

A separate chapter might well be written upon the labors of the secretaries set apart by their respective denominations to administer the foreign work. These men, after consultation with their fellow officers, and by authority from the Executive or Administrative Committee, direct the work and the workers in the missions which lie scattered over the world. Any reader of the preceding chapters will understand that theirs is a task of peculiar delicacy and difficulty. For range and variety we doubt if any other administrative task will bear comparison unless it be that of the prime minister of a great power. Take into consideration the hundreds of missionaries, and thousands of native assistants, with their variable characteristics and views; the intricacy of mission organization; the types of institutions—churches, colleges, schools of all grades, hospitals, industrial works,

farms, printing plants; the mass of correspondence and reports, the conferences, the committee meetings; the emergencies arising from war, pestilence, famine, or massacre; the relations to government at home, to governments on the field, and to international agreements and disagreements that affect the work; consider, finally, the thousand and one personal questions that relate to the missionaries and their families, which a fatherly soul must take on his heart as though they were his own; and some idea may be formed of the problems these men are tackling day by day. The sun never sets on the field in which they are engaged. Twenty-four hours a day, spring, summer, fall, and winter, things are happening around God's world which they must take into account. In ceaseless stream the mail pours in upon their desks. They live in the atmosphere of world religions, world problems, world life. In a peculiar sense they are missionaries to all the world.

Because the Foreign Secretary is a missionary on a big scale (not infrequently a man transplanted from the foreign field to the home office), we will not attempt to describe his work in the same detail we have used with the other officials of a Board. All that the missionary is doing and attempting, and studying, as set forth in the first three chapters of this book, has a bearing upon the duties of the Secretary under whom he labors. He is a composite of them all.

WHERE RESPONSIBILITY RESTS

The operations of a Mission Board, at home and abroad, head up in the Executive Committee or Board of Directors. To them must all missionaries, secretaries, agents, employees, look for the final, the determining word. Controlling the funds, they also control the

policies and the personnel. The size of the Boards varies considerably in the different denominations, apparently, without reference to their ecclesiastical system. The Congregationalists, notwithstanding their strong emphasis upon democracy, commit their foreign interests to a comparatively small Prudential Committee of twelve, divided equally between ministers and laymen. The Presbyterians (North) have erected a general Board of forty persons, of whom fifteen are women. The Methodists look to thirty persons to handle their overseas work. The Episcopalians combine their missionary work in one organization, "The Foreign and Domestic Missionary Society," and place the responsibility in the hands of a "National Council," composed of twenty-five individuals. In each denomination membership upon the Foreign Board is rated as a distinguished honor, and the selections are made with consummate care. The aim is to obtain men of unusual ability and experience, far-visioned, broad-minded, capable of forming impartial judgments based upon painstaking investigation, devoted to the work of missions as expressing the ultimate purpose of the Church. In the choice of the lay members of the Board, the aim is to enlist men of large experience in the business world, who can speak with authority upon questions of business procedure, the investment of funds, and the formation of budgets.

The Boards naturally divide into sub-committees for the study of particular fields or to report upon departmental affairs. Thus it is customary to have a committee on each mission or country, a Budget Committee, a Finance Committee, a Candidate Committee, a Committee on Headquarters, etc., etc. In the case of Boards that adopt the large group plan, there is also an Executive Committee. Much of the work is done in these smaller

groups, and in this way committeemen gain an intimate knowledge of world conditions and of the operations of the Board. Sub-committeemen expect to receive voluminous documents from the secretaries and they welcome personal interviews with furloughed missionaries who have special problems to present. Of the directors generally it may be said, that they are exceedingly generous in the amount of time and thought that they freely give to the interests of the Board which has honored them with its confidence.

The topics covered by the agenda of a Board meeting are impressive for weightiness and variety. They pass swiftly from land to land, and from concerns at the home-base to the most intricate problems of international Christianity. Taking at random three dockets from a Board which meets fortnightly, we find as many as 141 separate items listed, an average of forty-seven per meeting. The range of the business may be indicated by the following sample items:

Questions re famine in Africa.
Application for recognition of Board by British Government.
Appropriation for school for missionaries' children in Japan.
Organization of North China Language School.
Pensions for missionaries.
Purchase of moving picture films.
Increase of rates for annuities.
The finances of.....hospital.
Charter for Fukien Union University.
Deputation to India.
Purchase of land for.....College, India.
Relations to Woman's Board.
Allowances for missionaries on furlough—18 items

Treasurer's bills of exchange—13 items
Special medical grants to missionaries—10 items
Sale or transference of bonds and stocks—26 items
Sale of land—2 items
Return of missionaries to field—6 items
Presentation of papers of candidates for missionary service—16 items

While some of these items were routine affairs that required only a brief presentation by a secretary and a quick vote by the Committee, others called for careful investigation and decisions which carried heavy responsibilities. All things considered, the meetings of a Board are occasions of extraordinary interest, especially when some veteran missionary comes in to report upon his work, or upon the political, economic, and religious conditions of his adopted country. He may not be given as much time as he would like, but he is listened to with close attention and deep respect. It is for him and those he represents that the Board exists. The president of a prominent college, who served on the Foreign Board of his denomination, upon retiring, remarked: "For interest and importance, the meetings of this committee are comparable only to the meetings of the cabinet of one of the great nations of the earth."

THE PERSONALITY OF BOARDS

In these days of unified appeals, and of budgets that cover all the work of a denomination, it is easy for the value of Boards, as such, to sink out of sight. The benefits of the consolidated appeal are so considerable that no defence is needed in its behalf. It will be a pity, however, and eventually a catastrophe, if the process causes the giving public to lose interest in the organizations

which are doing the work and making the money count at home and abroad. A prominent pastor recently remarked in a denominational gathering, "Our people are not interested in the Boards, but only in the causes." One might as well say we are not interested in governments but only in peoples; we are not interested in schools, but only in education. It is true, of course, that the Board exists for the sake of the work and not the work for the sake of the Board; but none the less, the work cannot be done without the Board. Hence, it behooves the pastors and leaders of churches to keep in close touch with the Boards which administer their gifts, and insist upon proofs from them that they are performing every part of their task efficiently and economically. The business men of the churches will appreciate how necessary this is when they recall what vast properties are held by these Boards in trust for those who give and those who receive.

It will be found, moreover, that the Boards possess no little interest of their own. Not a few churches love their Mission Boards for their honored names, their noble history, their traditions, their personnel, for the flavor of high enterprise and devotion which clings to all they do. Surely, the good-will, the credit, and the great body of experience which have been built up during decades of fruitful service, constitute an asset that the people of the Churches will wish to cherish and maintain. We appeal to every giver for continued loyalty toward the organization which has been set apart as his agent in the great mission business of the Church.

A NEW EARTH

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last.

JOHN OXENHAM.

Chapter VI

THE NEW-WORLD ERA

THERE is no getting away from the new conditions that are the result of the Great War Whether we consider the world to be better or worse for the struggle, we are agreed that things stupendously significant have happened. Writers are of one mind that we are emerging from the greatest upheaval in history, unique alike in its scope and in its effects upon the thought and life of mankind. That such an overturn of an old order should exert a profound influence upon the program of the Church goes without saying. The onset of Christianity upon the world in every age reflects the shaping forces of that age. The question for us to determine is whether, on the whole, the intellectual and moral forces which are sweeping over the world today make for a better or poorer outlook for the cause of Christ. So far as missionary leaders are concerned, they are agreed that we have swung into a new and distinct era of opportunity for the extension of the Christian religion over the earth. They consider it imperative that the American Churches, in appreciation of this fact, should assume a far larger share of responsibilities than in the past; that a call comes to them for leadership in the sublime task of establishing Christ's rule over the nations. The facts and considerations that underlie this conviction we will attempt to set forth under ten heads. The briefest summary must suffice.

I. *Intensified Nationalism*

A new word has been coined of late. As a recent writer has pointed out, we speak today of "ethnocentrism," meaning by it the intensified sense of nationalism which is sweeping over the world. The word is new because the thing is new. Nationalism as hitherto known has become so surcharged with fresh emphasis that it constitutes a distinctly new phase of popular thought. Everywhere the nations are experiencing an access of self-confidence, a more vigorous assertion of their destiny and power.

We see it in the wave of democracy that so strikingly characterizes our time. Was ever a phrase coined which produced a more electric effect upon vast populations than President Wilson's "Self-determination of states"? It was one of those idealistic generalizations, which, by the nature of the case, are impossible of universal application. Yet it was taken up as an assured charter of liberty by obscure tribes and fragments of states in far-away parts of the world. There was scarcely a wild tribesman in the heart of Asia or Africa who did not stand up straighter because the President of the Great Republic had placed this interpretation upon the war. In Georgia, in Azerbaijan, in Afghanistan, in Malabar, in Korea, in the Sudan men long under autocratic rule began to sing "Sweet Freedom's Song." Pathetic, yet highly instructive! Man's natural, indomitable instinct is to be free. In spite of all the idiosyncrasies and abominations that pass for democracy, as the theory is applied in Russia and other unprepared lands, who will say that the far-off end may not justify the Wilsonian verdict? Democracy is the political expression of Christ's doctrine of the brotherhood of man under the fatherhood of God —every man counting for one because God made him one.

It is the doctrine of the infinite and therefore the equal worth of living souls. If absurd and dangerous views of democracy are embraced by backward people, if it is found to work badly at first in certain parts of the world, the more reason for the Church to help make democracy everywhere safe and sound.

Unfortunately, the new nationalism has taken unattractive forms where we might have expected better things. We see it manifest itself in the unseemly wrangling of the European nations since the war, in the strife of the Allies among themselves over the division of the spoils, with slight regard for Europe as a whole. The Treaty of Versailles is a failure because it was built on the exaggerated ego of states: because it registers the ungoverned appetite for aggrandizement rather than the wisdom of statecraft. It defeated its own ends when it broke up the fellowship of ancient states by tearing them asunder into meaningless and isolated fragments. We see it, as Mr. Charles W. Wood has pointed out, in the international scramble for markets, "every nation doing all it can to embarrass every other nation with tariffs, special agreements and the like." We see it, as the liberal economists remind us, in an inflated idea of self-sufficiency now current, "every country striving to produce every conceivable commodity within its own frontiers," instead of the old-time reliance upon an international division of labor. We see still another unattractive form of the new nationalism in the absurd theory that a nation has room for only one people, one culture within its boundaries. We see it manifest itself in the sincere, yet oft-time misdirected ardor of the East Indian leaders, aflame with the patriotic fire of their young nationalism. We see it in the unworthy and impossible policy of isolation which our American politicians adopted after the

superb development of world spirit which characterized our nation during the last years of the war. We see it in the base desertion of the Armenians, the oldest of the Christian nations, by the preoccupied and self-seeking powers on both sides of the Atlantic. Nationalism, it would appear, may be an angel of darkness as well as of light.

Mr. H. G. Wells raises the question whether a "megalomaniac nationalism, a nationalism made aggressive by prosperity," is likely to prevail. Tagore, the Indian poet and philosopher, describes nationalism as "the concentrated egotism of the people." Professor William Lyon Phelps, of Yale, strikes an even more vigorous note in an article in Scribner's: "If each nation would cease just for five minutes to regard itself as the greatest, wisest and noblest collection of men on earth, some general advance might be made. It would be a good thing at the next meeting of international representatives, instead of seeing how much each delegate could snatch for his country, if they all would get on their knees and ask God to forgive them for existing."

Clearly we have to do here with the mightiest force, next to religion, now at work in the world. What shall be the relation of the two? Has the Church anything to say and do?

II. *The Unity of the World*

Notwithstanding the endeavor of the intensified nationalism of our time to make it many, the world is one. The ties that bind all men together are indisseverable. Let not our disappointment over the outcome of the war blind us to the compulsion of this fact. While the great struggle was on we saw occur a greater recognition of the solidarity of mankind than at any period since the

disintegration of the Roman Empire. The partnership of the West and the East against the imperialism of the Central Powers, was an impressive achievement. When this alliance of so many diverse powers won the victory of 1918, it was regarded as presaging a world brotherhood in behalf of righteousness and peace. Many were carried away by the enthusiasm of the hour, the author among them, and visions of unlimited human progress filled our minds. One of the wisest and calmest of our public men, the editor of one of our great weeklies, soon after America entered the war, remarked in the presence of the author, "All I ask of God is that I may live four years after the close of this war, in order that I may see what a wonderful world we possess." He is in a more wonderful world today, but it is not the world of earth.

Those high hopes were blighted by the Treaty of Versailles and America's refusal to enter the League of Nations. Subsequent events have made the situation even worse. The Allies have fallen apart; the East once more has become suspicious of the West; old cleavage lines almost healed have gaped apart, new ones appear almost every day. Does it all not amount to a demonstration that a common fear is not a sufficient motive to establish the cooperative principle on an international scale? The nature of mankind cannot be changed by four years of war or by any other single event. We should have been wise enough to remember that only moral and spiritual forces, diffused widely and working patiently, are potent to bind the race or any considerable part of it in a brotherhood of confidence and good will.

Nevertheless the world is one. The fact of it will not budge, whether the nations recognize it or not. Racial unity is a basal fact of *Creation*. "God hath made of *one* all nations of men for to dwell on all the face of the

earth." (Acts 17:26.) "From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike." (Psalms 33:13, 14.) To this underlying unity of creation is now added the unity of socialization. Steam and electricity have so bound us together in a system of economic and social interdependence that there is no escape. The world has reached a stage where unification will proceed on its course whatever horizonless politicians do to impede its progress. Business men and Church people will lend it a hand. If the outcome of the war has shattered our too eager expectations, it has opened the door of hope and dependence upon another arsenal of forces, the inner forces that make for peace. We have learned that there can be no abiding peace until the nations look one another in the face as brothers. As Tagore has said: "If the conjunction of men is a real union, then all goes well, otherwise nearness produces conflict."

Certainly all will agree that the war has annihilated the age-long notion of unity through conquest. Modern imperialism has fared no better than ancient imperialism. Germany tried it and failed. Japan was about to try it in China but a close watching world cried "Halt!" For all time we have pronounced condemnation on the method of peace by which the lamb is expected to adjust himself to the interior of the lion—British or otherwise.[1]

The bearing of all this upon our attitude to the new tide of nationalism is apparent. Nationalism cannot be maintained by exclusiveness, any more than it can by aggression. A policy of isolation for a country like ours

[1] More recently Italy has learned the power of the new international sentiment against acts of aggression, in connection with her seizure and bombardment of Corfu. Even dictators like Mussolini recognize that a new force for justice and peace has come into the world.

is as futile as it is wrong. The nations have grown into an organism like the human body—"And the eye cannot say unto the hand I have no need of thee." Internationalism of necessity is built on nationalism. It is the completion of nationalism; it is the inevitable organization of the world's life for the abolition of war, for self-protection and for mutual service. No better statement of the case has ever been made than that of Mazzini to the laboring men of Italy, in his "Duties of Man." "In laboring for our own country on the right principle," said Mazzini, "we labor for humanity. Our country is the fulcrum of the lever we have to wield for the common good. In abandoning that fulcrum we run the risk of rendering ourselves useless not only to humanity but to our country itself." That statement, made sixty-five years ago, should be the creed of the patriot of our time. Similarly Goethe sought to raise his nation to a cultural level "where everyone would feel the good fortune or the sorrow of a neighboring people precisely as though it had occurred to his own people."

The time has come for the doctrine of the higher nationalism to be sounded from every American pulpit, and Christian citizens of every walk in life to speak out fearlessly. There is no more important question before the American people today. We must get legislators who realize that isolation is an anachronism and a sin. Our leaders in the business world, our bankers, our manufacturers, our merchants, are far in advance of our statesmen in the recognition of America's duty in the acute crisis of our time. Hon. Henry Cabot Lodge may speak for the legislators. In his report upon the peace treaty to the Senate he used this language: "The other nations will take us on our own terms, for without us this league

is a wreck, and all their gains from a victorious peace are imperilled." Contrast this attitude of selfish aloofness and irresponsibility toward our one-time allies with the generous words of Mr. Thomas W. Lamont, to the American Bankers' Association in October, 1922: "I appeal to you," he said, "for assurance to the world that lies beyond the Atlantic and Pacific, that we are with them in mind and in spirit in the solution of their difficulties, that we are once again ready, as we were in the Great War, and as our forefathers have been for the past one hundred and fifty years, to suffer if need be, and to yield up something of ourselves in the world cause of justice and peace."

America as she values her own soul must stand for the unity of the world. She must be a good neighbor. It is not enough for her to display a strong instinct for the relief of suffering abroad and for social reform. Her influence should be exerted in behalf of reconstructive measures for the good of mankind. As a friendly British writer has put it, "America should understand that in a world of nations, it is her action *as a nation* which matters and is vital to the promotion of world progress and that world peace which she really has at heart."

But primarily we are arguing for the responsibility of the Church in her outlook upon the world, and so we cannot do better here than state the case in the words of Professor Percy Dearmer, of King's College, London, who has said: "The world is now one in fact. Untold miseries and cataclysms worse far than that from which we are emerging, lie in store for us, unless the world becomes also one in heart. The hope of the world lies, in sober truth, with those who preach peace to them that are afar off as well as to those that are nigh."

III. *The Recognition of Christianity as the Solution of the World's Woe*

An extraordinary thing has happened. Just at the time many in the Church grow faint-hearted and discuss the decadence of institutional religion, prominent statesmen, educators, journalists, and captains of industry unitedly declare that the Church, with her gospel of good-will and brotherhood, is the only hope of the world. Never has there been such a chorus of appeal to God's people to get together and to get busy extending the lines of Christian influence and power. This was the heart of that great appeal of Lloyd George and the premiers of the British Dominions in their message to the British people in 1921. It is well to recall the tenor of that document, as indicated in the following passage:

> It has become clear today, both through the arbitrament of war and through the tests of rebuilding a life of peace, that neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.
>
> Even the hope that lies before the world of a life of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The cooperation which the League of Nations explicitly exists to foster will become operative in so far as the consenting peoples have the spirit of good will. And the spirit of good will among men rests on spiritual forces; the hope of a "brotherhood of humanity" reposes on the deeper spiritual fact of the "Fatherhood of God."

> In the recognition of the fact of that Fatherhood and of the divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by government. It can only come as an act of free consent on the part of individual men everywhere.
>
> We would, therefore, commend to our fellow-citizens the necessity that men of good will, who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization, should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace.

The above address was signed and issued by Mr. Lloyd George (United Kingdom), Sir Robert Borden (Canada), Mr. W. M. Hughes (Australia), Mr. W. J. Massey (New Zealand), Mr. R. A. Squires (Newfoundland).

This rallying call to the Church of all lands has been seconded by President Wilson in that remarkable utterance which appeared in the Atlantic Monthly of August, 1923, under the title "The Road Away from Revolution." Says our former president:

> The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to

everyone who fears God or loves his country. Shall we not all earnestly cooperate to bring in the new day?

Few men occupy a higher place in the estimation of the commercial world than Mr. Frank A. Vanderlip, formerly President of the National City Bank of New York. Upon his return recently from a trip abroad, he was asked the remedy for Europe's economic and governmental distress. He replied, "The fundamental need of Europe is spiritual. It is to such institutions as Robert College we must look." This sentiment can be paralleled by notable utterances from the Babson Reports, from journals of commerce, and from heads of corporations whose opinions carry weight in the business world.

Nor are our authors and editorial writers behind the captains of industry in seeing a new demand for the Church. The International Review of Missions (January, 1923) calls attention to the number of prominent men who are bearing witness to Christ and the Church as the best asset for a chaotic world. It quotes Bernard Shaw as declaring that the only person who came out of the war with an enhanced reputation was Jesus Christ. The Round Table, in a leading article, enquires who has any other road to propose to lasting prosperity as well as lasting peace than the recognition of the Golden Rule as the standard in international affairs, and maintains that putting into force the Christian method is what is fundamentally needed today.

These demands that Christianity take the helm may be re-enforced by one of the last utterances of Viscount James Bryce: "The one sure hope of a permanent foundation for world-peace lies in the extension throughout the world of the principles of the Christian Gospel."

Lord Cecil is more specific: "In the application of the principle of Christianity lies the only solution of the problem. It is not the League of Nations itself which can save humanity and civilization but the spirit which underlies that Covenant." Similarly, we find the American writer, William Hard, appealing for "a certain apostolic resurgence of primitive Christianity."

Few of the things that will be cited in this chapter should be more challenging to the Church than this chorus of expectation from those in a position to diagnose the ills of the world. By common consent the greatest utterance of the war was the dying words of Edith Cavell: "I perceive that patriotism is not enough." Today the rulers of the world join her in saying: "Patriotism is not enough."

Increasingly the high-minded statesmen of our day realize with Wordsworth that not from

> Fleets and armies and external worth,
> But from within proceed a nation's strength.

They have come to believe that

> By the soul
> Only the nations shall be great and free.

IV. *The Friendly Attitude of Governments*

Not all the governments are cordial towards Protestant Christianity. Instances of bitter hostility might be cited; but there is an increasing number of powers, great and small, which look to the Mission Boards of the Protestant Churches to aid them in their gigantic task. The more enlightened powers have become concerned over the continuity of our civilization. World reconstruction continues to be a vital theme with them. Hence they welcome cooperation from all agencies of good-will, especially

those of the churches of the Reformation. Several of the less enlightened powers are also seeking direct relations with the helpful people of the West.

The Missionary Review of the World announces as a result of the treaty, recently signed between Great Britain and Afghanistan after ten months of negotiations, that forty Afghan students have passed through Bombay on their way to Europe to study, the party including the Crown Prince and his two half-brothers. Afghanistan is inhabited by tribesmen of the most fanatical brand of Mohammedanism and has been considered hitherto the most exclusive of lands. Who shall say what changes later on in Afghanistan may come from the student days spent by these young men under the influence of British and European culture?

The Georgian nation, in its struggle towards democracy against the handicap of the Soviet régime, has let it be known that if they are ever to stand alone they must have the benefit of missionaries and missionary institutions. The Bulgarian Parliament, at the instigation of the King, urges the establishment of an American Protestant college at Sofia for the training of characterful national leaders. Greece, the land of religious reaction, long opposed to the circulation of the Bible in the vernacular, has removed that ban, and several shipments of the New Testament in modern Greek have been received. At the same time the King of Greece, with the full consent of his advisers, asks for a "Robert College" to be established in Athens. What an opportunity for an American philanthropist of the caliber of Christopher R. Robert, who made possible the great institution on the Bosphorus!

Turning to the larger states, Great Britain, long the friend of missions, is outdoing herself in the offer of aid to Christian schools in her colonies in India and Africa

and elsewhere. The attitude of trusteeship toward backward peoples, so clearly enunciated in the mandatory section of the Covenant of the League of Nations, is now the accepted policy of Great Britain in respect to her overseas dependents. It is only a question of time for the arrangement of the final details when Great Britain will follow the example of the United States and return to China the unexpended balance of her Boxer indemnity, which amounts to $55,000,000. It is planned to do this under pledges which will insure that the money is used for education in China of the Christian type, and possibly under direct Christian auspices. This will mean an expenditure of $2,000,000 per year for the highest welfare of the Chinese.

And now comes Japan. Not to be outdone in generosity and justice by the modern states, the government of Japan, it is announced, withdraws further claim to her share of the Boxer money and will devote the balance to the aid of China in the education of her youth. Deeply concerned over the problem of religion and morals as a basis of national life, the Japanese Government has changed its attitude and begun to encourage the service of Christian Churches and schools within her borders.

Citizens of the United States may take satisfaction in the fact that our Government has always been friendly toward the extension of Christianity from our land as a base. Throughout changing parties and administrations the Mission Boards have never lacked a sympathetic hearing in Washington. Never was the attitude of the State Department more helpful than today. It is particularly gratifying to find that the officials in the Philippines work side by side with the missionaries of a dozen Boards.

What we are seeing is a new spirit of cooperation between Church and State for the saving of society. With-

out any invasion of the other's rights by either of these two great agencies of God, it is found possible and desirable for them to work toward a common end. In the inculcation of justice, in the maintenance of law and order, and in the promotion of the economic and moral welfare of all the people, the State lays the basis for civilization. The Church, on her part, attends to the building of the deeper foundations in human character obedient to the will of God. Together they strive to extend the Kingdom of Righteousness and good-will over the earth. "The work of the Conference is the work of religion and of the Church," said Prince Tokugawa at the Washington Conference in 1922.

V. *National Currents Setting toward the Christian Ideal*

Deeper than the attitude of rulers is the current of national thought and aspiration. The men at the top will steer as their best wisdom may direct. The men at the bottom, and, for the most part in the middle, make their will felt in an unconscious but none the less unerring way. At the dawn of the Christian era, throughout the Roman Empire this tide was moving away from heathenism and toward the ideals enunciated and made potent by Christ. The same is true of the era which breaks upon the non-Christian world today. We are living in a new fullness of time.

We hear much of unrest in India, of the combination together of men of many castes and creeds in the effort to oust the English and establish home rule. India has especially been in the world's eye because of Mahatma Gandhi in the period since the war. Gandhi stirred the national heart as it had not been stirred before. He became the popular idol. Under his influence a measure

of unification was achieved which would have been considered impossible a few years ago. The effective blow he dealt the caste system would mark him as an extraordinary personality, even had he accomplished nothing else. The movement failed on its political side and Gandhi was thrust into prison. But the end is not yet. Still waters run deep, and the present unrest of three hundred million passionate orientals is not likely to subside.

The religious significance of these events is not so well understood. Gandhi is regarded as a sincere man, essentially religious in nature. Missionaries who deprecate his program of hostility toward the British Government, express gratitude to him for the help that many of his ideas have been to them. They consider him to be the prophet of a new day of spiritual freedom, the more so as he openly recognizes that his message draws no small part of its inspiration from the Teacher of Galilee.[1] Those who believe that India's unrest is a revolt against Christian civilization as such are wide of the truth. It is true, however, that India believes in Christ far more than she believes in Christianity.

Attention of late has been called to the remarks of Mr. K. Natarajam, editor of the Indian Social Reformer, made recently at a public meeting in Jubbulpore. Although not a Christian, Mr. Natarajam dwelt upon the enhanced possibilities of usefulness which Christian mis-

[1] On a certain occasion Mr. Gandhi was asked by a missionary in South India what he would advise as to the best way of making Christianity more effective in India. "Preach your message," he replied, "Don't dilute it, don't tone it down." He holds that the Church is not sufficiently literal, definite, or concrete in its interpretation and application of the sermon on the Mount. In this respect he follows closely the teachings of Tolstoi. Three days before his arrest Mr. Gandhi met a band of Christian workers at the home of a missionary and asked them to sing his "favorite hymn," "When I survey the wondrous Cross."

sionaries now enjoy in his country. He spoke of how the war exposed the illusory character of material greatness and power, and brought into relief the spiritual elements of Western life which Christian missions represent. He accredited the Christian community with extensive influence in arousing the national spirit and in directing it to practical ends. He conceded to the missionaries the leadership in the most helpful reforms, and expressed the opinion that their opportunity was unequalled for the establishment of peace and good will among the warring races and castes.

In general we may say that Christianity stands to gain and not to lose through the tides of popular thought in India today. As the veteran missionary, Dr. J. C. R. Ewing, puts it: "In all the years of her history India has never furnished to the Church a field of such opportunity and promise as she presents to her after these years of war."

In Japan the signs of promise are found in the way the party of liberal ideas grows in numbers and strength, in the strong position held by Christian leaders in governmental affairs,[1] in the growing national sensitiveness to the best opinions of the world, and especially to the spread of Christian principles and ethics among the educated classes. Japan is becoming a liberal and progressive country; as such she is disposed to join hands with the Christian powers for the working out of better world conditions. To the missionary from the West she offers the position of an honored and beloved co-worker for the promotion of the higher values of citizenship. The missionary asks for nothing better.

In China the signs of spiritual awakening are apparent

[1] Twenty-two members of the Imperial Japanese Parliament today are Christians.

on every side. To the discerning eye the tendency of main currents of national life is towards Christianity and the Church. There is a new patriotism in China today, which lends itself readily to a Christian connection by reason of its sacrificial character. It is the exception now for Christian Chinese to be regarded with disfavor as adherents of a foreign religion. Rather are they looked upon as the bulwark of the state. Patriotic, non-Christian citizens in increasing numbers are inquiring into the principles of Christianity and proclaiming that this is probably the way out for that stricken land. Significantly we find the Christian student-class in the front line of the movement to cleanse China of her grafting officials and to establish government on the basis of true democracy.

The new interest in humanitarian and practical reforms, such as anti-footbinding, anti-opium, modern sanitation, shorter labor hours, better roads, plays directly into the hands of the Christian leader. The "New Thought Tide" is not sufficiently developed to indicate a strong trend in any specific direction beyond the general stirring of the popular mind and the overthrow of superstition. Both, however, are important factors in Christian propaganda, and the missionaries are fully alive to their significance. If the movement should take on an anti-Christian attitude, it would be equivalent to a denial of the very sources of inspiration from which it sprang. So scientific an observer as Professor Lucius C. Porter, Dean of the College of Arts and Sciences in Peking, China, maintains that this intellectual renaissance is the direct result of the stimulus of Western ideas, introduced first by Christian missionaries and then taken over by the younger Chinese in schools at home and abroad.

The writer has vividly in mind a scene in the city of Ting Chow, in the capital Province of Chihli, on an occasion when the officiary of the place were gathered at the invitation of the chief magistrate, to hear a lecture on "The Secret of America's Greatness and Success." The meeting was held in a Church which was so filled by the gentry and the governing class that the Church members were obliged to remain outside in the hope of an after-meeting. The lecturer traversed the course of American history from the landing of the Pilgrim Fathers and sought to demonstrate that in so far as America had succeeded it was because of her adherence to the religious ideals of her founders, Christianity being the basis of the national life. The motto of her coins, "In God we Trust," may be regarded as a meaningless convention, or it may be taken as expressing that which is most fundamental in the life of the people. China, it was urged, must make sacred both her money and her men, after the ideal of Asia's great Teacher, Jesus Christ, if she is to rise from her present humiliation and take her place in the sisterhood of progressive and constructive powers. At the close of the address, which was listened to with eager attention, the magistrate arose and in tones whose sincerity could not be gainsaid, commended what had been said, and proceeded to apply the principle of a government of righteousness after the pattern of Christ, to the problems China was facing at that time.

The scene is typical of what occurs regularly, its special significance lies in the fact that twenty years before, in that very section, the Boxers had the upper hand and, leagued with the Government, were engaged in exterminating not only the missionaries but every native follower of Christ. The graves in the Martyr Cemetery, in the neighboring city of Paotingfu, attest the popularity

and success of the anti-foreign, anti-Christian movement of 1900. The change in the religious attitude of the people of China since those tragic but prophetic days is unparalleled in history. A frank reckoning with the facts and forces that are predominant in China today warrant an optimistic view of the future of Christianity.

VI. *Readiness of the People for the Christian Message*

By the side of the scene at Ting Chow place this incident which occurred at a village on the upper reaches of the Min River, in the Province of Fukien, in South China, that was reached after nightfall. As the missionary had never been in the place before, he suggested that we look about. From our boat at the river side we climbed the steep and slippery steps to the village street, only to find the shops closed and the people retired for the night. Finally a light, shining through a crack in a door, revealed a group of men sitting about a table, smoking their water-pipes and drinking tea. Chinese fashion we announced our presence by a slam on the door and entered. The men arose, we were received courteously and deluged with questions as to the news of the world, even to the happenings around the peace-table in France. Satisfying their curiosity on such themes, we explained who we were, and suggested that it might be well some day to introduce Christianity into their village. As there was no response, we returned to the boat and retired for the night, quite in the dark as to the impression we had made. Then broke out a hullabaloo from above—men's voices calling through the night. Listening, we caught the repetition of the word "dao-li," which is Chinese for "doctrine"—the popular designation of Christianity. Could it be this demonstration was a summons for us? Answering their call, we received an urgent invitation to return, with the

assurance that they would wake up the town if we would come back and give the people the "dao-li."

No attempt will be made to describe, as it should be described, what transpired during the balance of that night —how we were ushered into the largest room the village could afford, the headquarters of a lumber company; how drummers were sent out to bang on the doors of the sleeping inhabitants; how the people old and young, came pouring in, until the room was full of standing folk, from the wall to the space in the center reserved for us; how the missionary secured quiet by singing a hymn, in which the story of Jesus was set forth from the manger to the cross; how he read from the sixth chapter of St. Matthew and explained the character of God as a loving, holy Father; how he made clear what it was to be good children of God, and why idolatry was so offensive in His sight; how the questions poured in from every side; how we stayed on far into the night; how we commended them to God in prayer, and finally tore ourselves away, with the promise that some day we hoped it might be possible to send them a teacher who would explain the "dao-li" from beginning to end, and help them build a Church, in which they could worship God in the better way.

Note that this was the first Christian service ever held in the place. Note that it brought forth the best part of the population, and that it revealed a hunger for the things of God *on the part of the community.* On the same Min River we saw a village which by recent popular vote had banished its idols, casting them unceremoniously into the stream, and had transformed their old temple into a Christian Church. We had pointed out to us a village, which, after their idols had been burnt by them in the market-place, offered the choice of several temples to the

Chinese Christian pastor of the neighboring city. Another village, after their wooden gods had been chopped into bits distributed the pieces among the leading families and proceeded to cook their dinners with them!

VII. *The New Status of the Missionary*

Under these favorable conditions the foreign missionary has advanced to a new position of influence and prestige. Increasingly he is recognized as the true internationalist, the conservator of civilization, the nation builder of our time. As Dr. Dearmer expresses it, "In quite a definite way they (the missionaries) are becoming the inner statesmen of the new world; and the wisest rulers and administrators nowadays take ample counsel of them." "Do nothing without Peet," cabled the United States Government to Ambassador Morgenthau at Constantinople, during a critical period of the war, Peet being the treasurer of the American Mission. Close identification with Near Eastern affairs during forty years had given a weight to the opinion of this man beyond that of the diplomats of Europe or America.

We have in mind an English missionary, resident at a Provincial capital in the heart of China, before whose door there arrives once a week the sedan chair of the governor to convey him, an honored guest, to the palace, where the morning is spent in counsel with the man who holds in his hands the happiness of ten million people. They compare notes together on schools, hospitals, the prevention of plague, good roads, play-grounds, the press, federal relations, anything the Governor happens to have on his mind; and sometimes the way opens for what the Chinese call "heart talk" on the things of personal religion. Only the Governor and the missionary are pres-

ent, and the world will never know what that section of China owes to the weekly closeting of those two congenial souls. The Chinese have many admirable qualities, among them a rare capacity for friendship; they are eager to serve and to be served in the mutuality of love, when once a man accredits himself to their mind and heart. In every land the missionaries are known today as the friends of the people.

An American physician on tour of the mission stations of his Board, came to a lonely outpost in the Province of Fukien. While inspecting the compound he was taken to the Church, where he discovered in the loft bags of silver lined up the length of the two walls. "Good heavens!" he exclaimed, "where did you get this? I thought you missionaries were always hard up." "The money has been put in my charge," explained the missionary, "by partisans of both sides, of both North and South. This is the battle-ground between China's two contending factions; and inasmuch as this district has been in the hands first of one and then of the other faction, property has become insecure. Both sides, accordingly, have arranged that this Church should be neutral ground, and that nothing left here shall be molested." This impressed the American doctor beyond anything he saw or heard in China. He needed no further argument as to the status of the missionary in the Far East. "That missionary, S———," he remarked, in telling the tale, "is the biggest chap in all the region; he is their mayor, their governor, their Guru, their god!"

So it is that, after decades of misunderstanding, criticism and often abuse, the missionary has come into his own. For this he cares little, except as it gives him a chance to make his life count more largely.

VIII. *The Broadening of the Scope of Missionary Work*

It is a mistake to suppose that the early missionaries were interested in nothing but evangelism, and in presenting a purely doctrinal view of life, failed to confer on the people the practical benefits which we associate with missionary work today. The sufficient answer is Dr. John Scudder, the American pioneer medical missionary, going out to Ceylon in 1819, who spent a lifetime practicing medicine for the benefit of rich and poor alike; the famous Dr. Peter Parker, who went to China as early as 1834; the early missionaries to Hawaii, who included not only ordained men, but teachers, carpenters, blacksmiths, printers and farmers, and who saw to it that the school became the handmaiden of the Church. We doubt if men of a more all-round practicality ever worked together than the pioneers of the early missions. From the beginning, the gospel of the missionary, especially the American missionary, has been a gospel for the whole man—body, mind and spirit. Yet today we see a noteworthy further broadening of the scope of missionary work. There has been a change of emphasis but not of ideal. With moral redemption through Christ the invariable goal, the missionaries of our time find new channels of usefulness opening on every side. Medical missions that began in a modest way, have taken on tremendous proportions. Industrial and agricultural education have come to the front as immensely useful; also athletics and all forms of social aid.

What has happened is this: in lands where conditions are favorable, the demand for every kind of helpful institution has been so great that the missionaries are put to it to keep pace with the opportunity. They multiply their practical agencies because the people urge them to

do so, and because such agencies give promise of early self-support. In lands where antagonisms or suspicions still bar the way, the intellectual and social aspects of the work prove to be the best, sometimes the only approach. Either way the lines of practical benefit have ceased to be a by-product and have become an integral part of the plan. At the same time the great forces of the world have been busy on the mission field through the avenues of commerce, travel, diplomacy and war, and our missionary enterprise is now surrounded on all sides by the life of the world. No longer is it an affair apart, something done in a corner. It has taken on tremendous sweep and significance. We are living in a day when good works of many kinds are done as a tribute to Him who came "that they might have life and that they might have it abundantly."

IX. *The Tragedy of the Near East*

We do not close our eyes to the darker side of the picture. The element of tragedy, present in all ages of the Church, has become exceedingly prominent in our time. Possibly in all missionary history there has been no such disaster as we have experienced in Persia and Turkey, as a result of the fanaticism of the Moslems under the stimulation of the Great War. Not fewer than a million and a half Armenian Christians have suffered death because of their faith. The names of hundreds of noble pastors and teachers have been added to the roll of martyrs. Churches, schools and colleges have been reduced to ruins. The destruction of Smyrna is one of the world's greatest calamities. Christianity, so far as native Church members are concerned, both Oriental and Protestant, is practically wiped out in Asia Minor. All this has happened, not under persecuting Roman emperors in

the first century after Christ, but in the twentieth century, when Christian powers were supposed to dominate the world. Whether we consider it in its bearings upon the future of suffering people of the Levant, or in its revelation of inertia and impotence on the part of Europe and America, it is a situation of the utmost solemnity.

To the tragedy which has overtaken Near Eastern Christianity we must add the firm opposition to Christian expansion of Moslem leaders in all parts of the world. Through the resurgence of the Turks, Islam becomes once more a world force. It is reported that the Angora Government has organized two bodies for the propaganda of the Islamic faith, the first "to investigate, publish, pass upon, and circulate Mohammedan religious writings, and spread abroad the realities of Islam," and the second "to study events and to issue statements showing how these events affect the Mohammedan world." We learn also that the Turkish National Assembly has taken steps to assemble in the near future a Pan-Islamic Congress, and that invitations have been sent to religious leaders in every section of the Mohammedan world. The Turkish leaders may be, as is generally asserted, atheistic in their belief, yet they propose as a factor in the foreign policy of their new government "that Moslems in India, Mesopotamia, Egypt, Tunis, Morocco and wherever else the followers of the Prophet dwell, shall look to Angora as the center of the faith."[1]

[1] Upon the signing of the Treaty of Lausanne, July 28, 1923, Aga Khan, the leader of the 66,000,000 Moslems of India, sent a message to his fellow Moslems throughout the world, emphasizing the greatness of the achievement and the solidarity of Islam, with Turkey as its political center and the Caliphate of Constantinople as its symbol. "For the first time in history a treaty has been signed on behalf of a Mohammedan nation upon absolutely equal terms with the Great Powers of the West."

There are cross-currents and counter-currents in the Islamic world, so that one need not follow Lothrop Stoddard and other hectic writers who represent Moslem solidarity as a menace to civilization. Yet at its least the unfavorable problem is one of staggering proportions. Islam is a missionary religion; it claims universality; it is definitely anti-Christian; it is making progress in Central Africa and in other areas; it has established its center in the heart of Bible Lands. What is to be the answer of the Church? Shall we follow the example of the Middle Ages and organize a crusade? If so, of what sort? Shall it be a crusade of force or of gentle persuasion? Of hatred or of love?

Undoubtedly our faith needs the obstacle of opposition, the call to steadfastness and heroic self-sacrifice. The momentous affairs of missionary development that mark the opening of a new epoch in lands like India and China must not be allowed to engross our minds to the exclusion of challenging events nearer home. The Far East and the Near East are the two poles of the missionary problem. Remember it was from Ephesus that St. Paul wrote "A great door and effectual is opened unto me, *and there are many adversaries.*"

Let us strongly underscore the statement that Christianity in our day is being tested "as by fire." Do we believe in Christ? Do we believe His Kingdom is to prevail over all the earth? An ancient mosque in Damascus was once a Christian Church. High up on one of the walls Dr. William Thompson, missionary and archeologist, discovered an inscription in Greek characters, which, translated into our tongue, proclaims: "THY KINGDOM O CHRIST IS AN EVERLASTING KINGDOM AND THY DOMINION ENDURETH THROUGHOUT ALL GENERATIONS." A re-

minder of the past, a prophecy of the future, those words issue their challenge today. Do we believe them in our heart? Are we helping to make them come true?

X. *God's Mandate to the United States*

Nothing new can or need be said about the distress of Europe. It was a dark picture the correspondents and experts drew at the close of the war, but it is darker today, by reason of the economic conditions and the hatred engendered by the Treaty of Versailles and the subsequent agreements which were forced upon the defeated nations. Mr. Vanderlip, in his "What Next in Europe," attributes the major part of Europe's woe to the unfortunate character of the war settlement. "The hurt that Europe is feeling so poignantly," he asserts, "is not the direct wound of the war." That wound, he maintains, was a "comparatively clean wound," and should have healed rapidly. He finds in the indirect consequences of the so-called peace, the deeper source of what Europe is suffering today. "One does not need to be pro-anything to see that these treaties were conceived in hatred and malice." As a result of the economic impairment plus the pessimism and despair which are found on every side, Mr. Vanderlip feels constrained to draw a black picture of Europe's future, unless there can be a speedy application of heroic relief measures, with the United States taking the part of the Good Samaritan. Without some such intervention he is inclined to agree with the prophets of despair who find continental Europe "at the edge of an abyss which may carry the world into another epoch paralleling the Dark Ages."

Although the American people are waking up to their responsibilities in the matter of the economic rehabilitation of the lands from which we have sprung, it remains

true that for an indefinite period Europe will be engaged in a struggle to keep her own head above water. She appears to be in no position to contribute to the general welfare of the world.

This situation of Europe has an important bearing upon the extension movement of Christianity. Hitherto Germany, as the great Protestant power, has been in the forefront of the Foreign Missionary effort. In all parts of the world her missionaries have been conspicuous for language ability, for thoroughness, for strong development on the industrial side, and for unsurpassed devotion. She has not confined her activities to the German colonies in Africa and Micronesia. In India and China work has been maintained with noteworthy success. Twenty-five well-organized Boards of Foreign Missions were operating when the war broke out, and their leaders occupied positions second to none in the international councils which grew out of the Edinburgh Conference. Indications pointed to the German Churches of the Reformation becoming a prime factor in the evangelization and Christianization of the world.

All this has been wiped out by the war. In German colonies the missions were closed by action of the Allies. In India her missionaries were interned and eventually expatriated. In China the transmission of funds became difficult and then impossible. Today, owing to the collapse of the mark, there are practically no funds to transmit. In their extremity the German societies appealed to the Christian people of England and America to come to the conservation of the work that had been done by them. They were not so much concerned with the maintenance of their missionaries, pitiable as the position of some of them became, as with the saving of the native Churches and institutions. Thousands of Church mem-

bers, gathered recently out of heathenism, unable as yet to stand alone, were to be left shepherdless and forlorn. Something has been done in response to this worthy and pathetic appeal; English and Canadian Boards have shown a fine Christian spirit, and certain societies in the United States have arranged to take over temporarily sections of the German work, or have made contributions in cash. The Lutheran societies in the United States have naturally felt the stress of this appeal and have given generously in money and men. In the year 1922 these churches contributed over $300,000 for the maintenance of the German missions. This is an example on a small scale of the attitude that the Churches of the United States must take on a large scale, if Christianity is to take advantage of the many doors open.

Europe has become a liability instead of an asset. Her Churches share in the bankrupt condition of government and people. England alone emerges with the resources and the morale to carry on in the great business of the Church. Christian England will do her best and will be a mighty factor in the future as in the past. If there be any doubt on the subject, consider the fact that England maintained unimpaired the support of her missions throughout the war period. In view of the economic pressure to which she was subjected, and the impairment of her man power, this must be recognized as a magnificent achievement. The same spirit prevails today. British Christianity stands four-square toward the program of Christ. She will do her part and possibly more.

To prosperous and powerful America, however, comes the call to carry the heavy end of the load. The world looks to us, and has a right to look to us, for help. Leadership in the high undertakings of the modern world is thrust upon us by all the providences of our time. The

contrast is startling indeed—many parts of the world eager for the things of Christ, every part supremely in need of Him; Europe impoverished, chaotic, despairing; America rich, powerful, resourceful, free! Can we refuse to act up to the logic of the situation?

Whatever views we may take of our government's responsibility and attitude toward the rest of the world, the Church of America cannot escape the mandate she has received from Almighty God. We are not come to the Kingdom for such a time as this. We are "Standing on the top of golden hours."

The Advantage of the Missionary

Missions are not the only influence working for a better world. Science, invention, literature, diplomacy and commerce, all play prominent parts. The largest results are to be attained through the partnership of the Church with these and all other helpful agencies. The missionary, however, has a distinct advantage over them all and into his hands the place of leadership naturally falls. In considering our duty in respect to the era that lies ahead, it is well to keep this fact in mind, and we cannot close the chapter better than by stating the grounds on which this assertion rests.

Carlyle has said: "The true sovereign of the world, who molds the world like soft wax according to his pleasure, is he who lovingly sees into the world." There are few or none who can compete with the missionary at this point. Whatever else may be said of the Church's representatives in foreign lands, it must be admitted that they know their world. Through identification in language, home, and by means of a multitude of friendly

contacts, they come to understand and appreciate the currents of popular life in a more intimate way than is possible to the ordinary foreigner. In many instances they are not regarded as foreigners at all, but as neighbors and friends. It is their business to "size up" the popular mind. Confidential information of various kinds is reposed in them by rulers and others who seek their advice. By a natural process they become the interpreters of the nation to itself and not infrequently to the world. The interesting fact has been noted that the foreign missionary, as a rule, becomes the champion of the people among whom he labors. Let them be attacked in the court of public opinion, and he will come forward to explain, if not to defend, their cause.

Observing travelers note that the missionaries not only learn the ways and thoughts of the people, but become imbued with the spirit of the land in which they live. In other words, they succeed literally in naturalizing themselves. Professor James Arthur Muller, in the New York Nation, had this to say of missionary influence in Japan: "By far the most significant and encouraging sign which I found in Japan was the presence there of a number of resident Americans, mostly educators and missionaries, though some business men also belong to this company, who have freed themselves from the usual Western arrogance, who have learned the Japanese language, and have come to understand Japanese nature, and who are genuinely hopeful of the triumph of liberal and democratic forces in Japan. . . . It should not need a journey to the East to convince us that their way of helping Japan toward democracy and brotherhood is better, and in the end more sure, than any course of denunciation and arrogance."

Mr. Charles W. Wood, in the New York World, pays a

similar tribute to the missionaries in China. "They are practically the only foreigners in China who are close to the Chinese people, and they didn't attain this position through their preaching. They attained it through their service—through their demonstration of the practicality of the social teachings of Jesus. . . . They are preaching this Gospel, moreover, as a principle of world organization."

A kindred consideration is the fact that, by the nature of his calling, the missionary is an apostle of internationalism. He bears a message of peace and goodwill to all men; he proclaims one God for the human race and hence one brotherhood for men; he seeks to establish a kingdom of universal justice and love; he belongs to the Church, an organization which brings into one fellowship all nations and races. Who can doubt that twenty-eight thousand men and women scattered over the earth who stand for these things, will accomplish much in the way of overcoming the misunderstandings and the prejudices which divide the world? Particularly should this be so in respect to the relations of the West and the East. There the fundamental need is the interpretation of the one civilization to the other. And who can do this better than the westerner living in the East who seeks to see people and things through the eyes of Christ? The late Hamilton W. Mabie, Literary Editor of the Outlook, upon his return from a journey around the world, remarked: "The missionary movement has become the greatest unifying power at work among men." Dr. Edward Everett Hale once said to the author that in his opinion the first time a map of the world was hung in a New England pulpit marked a new epoch in human affairs.

The comprehensiveness of the missionary's program is

a factor of large importance. In view of what has been already said we need not enlarge again on this point. But what other worker for humanity's good touches so many departments of life—the physical, the intellectual, the spiritual, the social, the governmental? Who else is such a disseminator of truth, such a generator of the forces of civilization?

It means much that the missionary has behind him the impetus of an established movement, that he is known for exactly what he is, and that the years of missionary success have created an atmosphere toward him and what he attempts of friendliness and expectation. It is known in advance that his motives are disinterested and that he seeks not his own but his neighbors' good.

Beneath all is the character of the Christian message centered in Jesus Christ. The missionary is an interpreter of God; his faith is based on the purposes of God for a righteous and happy world; he offers the saviorhood and leadership of Christ as the solution of the world's sin and woe. "There is none other name." He can point to the transformation of individual character and of community life in all parts of the world as the attestation of his message. He has the advantage of representing the only organization which exists for the express purpose of conforming the world to the will of God.

If, as we believe to be the case, we are on the threshold of great events in the foreign field, it is primarily because we have a Gospel that can demonstrate its sufficiency for a needy world.

Chapter VII

DO WE MEAN BUSINESS?

IF THE THINGS set forth in the previous chapters are true, what should be the response of the Church?

Let the Church bear clearly in mind that she can offer no "alibi" in this matter. If one thing more than another is made plain in the New Testament, it is that Christ came to establish a world-wide Kingdom of righteousness and love, that He made the accomplishment of this purpose the primary obligation of the Church, that He promised to empower the Church to cope with the sublime undertaking, and that this promise was fulfilled in many and marvelous ways. Could inspiration have made the objective more definite and plain? There it is, written or implied on nearly every page, from St. Matthew to Revelation. By precept, by example, by exhortation, by narration, by solemn last command, the New Testament writers put it up to the Church to make the winning of the world the business of her life.

This idea of a Church that settles down in a community, satisfied merely to maintain itself and hold its own, finds no encouragement in the New Testament. Christ never intended any such Church to take His name. An organization which by open boast or silent practice adopts as its motto *"For Ourselves Alone"* may be an ethical culture society, or a village improvement association, or an ecclesiastical club, but it is not a Church of Jesus Christ. Such an organization has not made good

its right to the sacraments, or to a share in the universal Gospel of Love. How intelligent people can read their Bibles and call themselves Christians, and yet refuse to participate in the organized effort to establish the world-sway of Christ, is one of the mysteries of human psychology. By such weird inconsistencies we are reminded that not infrequently a lack of practical good judgment goes with a lack of vision and of far-reaching goodwill.

Fortunately the number of Christians who may be thus characterized is steadily diminishing. Recent years have seen the Church make much progress in regaining a firm grip on her primary purpose as enunciated by Christ and exemplified by the Apostles. The average Church member of our day will admit a theoretical belief in the cause of Foreign Missions; the trouble is that he has not learned to do half what that belief requires of him.

No, the Church cannot offer an "alibi" in the face of that imperative "GO" of Christ.

DEMONSTRATION

Another thing. We are living in an age of mighty demonstrations in missions. We are not advising investment in a theory; we are seeking additional capital for a going concern which is a compelling, world-sweeping success. The thing works. The business succeeds. The Gospel has power. There is no greater fact in the world today than the march of Christ among the nations. It is the one sublimely hopeful thing on the lurid horizon of the world.

What more can we be asked to say than we have said? The social and spiritual capacity of backward people has been made plain beyond the shadow of a doubt. Pariahs and Hottentots have been lifted up. Cannibals have been

tamed and made members of society. Womanhood and manhood alike have proved to be fit subjects of redemption. The human race has been vindicated as a divine thing. We have seen character take on beautiful and stable forms among people previously given over to licentiousness and superstition. The higher ideals of Christ have made successful appeal as well as the practical aspects of His civilization. We have seen the keen intellects of many lands gripped by the beauty of Christ's personality and the power of His saving truth. We have seen the masses swing into the Kingdom in grand array. We have seen missionaries increase in number, skill and influence, recognized the world over as the ambassadors of goodwill. We have seen a science of missions emerge from the experimentation of the years. The missionary knows his job. We have seen a noteworthy expansion of the process of evangelization, and tool after tool of helpfulness brought into play. We have seen an increasing recognition of the fine points of foreign races, and desire that they shall make their own contribution to the good of mankind. We have seen currents of national life sweep directly towards Christ and His Church in their onward course. We have seen governments solicit the aid of the missionaries and their institutions in the building of the Democracy of God. We have seen, on the part of earnest and thoughtful leaders all over the world, an increasing recognition of Christianity as the one sure hope of the world. We have seen a rapidity of social progress undreamed of in former times, explainable only on the ground of a new incentive entering the race. In almost literal truth we can sing "A nation in a day." We have seen the establishment in sundry mission areas of a self-propagating Church, manned by a host of devoted and well-trained leaders from among the people of the land.

We have seen the readiness of missionaries and Board administrators of various names and creeds to combine for the furtherance of the great task. We have visualized the enterprise in all its multiplied ramifications. We know now that it has taken on vast proportions, that it is the biggest and most successful endeavor that has ever sprung from the brain of man. We have seen a chorus of investigators, travelers, writers, government officials, educated natives, acclaim the success of world missions and prophesy a great future for this most inclusive and idealistic movement of our times.

What more can the most doubting Thomas ask for or desire to make him believe that foreign missions are alive and in health and vigor? We are dealing with the fruitage of God. The thing which Jesus said would come to pass if the Gospel were preached and practiced among the nations, has actually come to pass. The Gospel is the power of God today as it was in the days of the Apostles.

In the words of Dr. Frank Mason North, "From now on missions must 'be the *business,* not the *charity* of the Church.'" If such things have been achieved by the meagre few enlisted in its support hitherto in the Church at home what may not be accomplished when all take hold! The vision entrances the mind.

HOW BUSINESS HANDLES ITS OWN ENTERPRISES ABROAD

Consider how business proceeds when it seeks its own ends abroad. This is a day of world-wide expansion in trade. Especially do we see the United States begin to reach out in every direction and demand a share in the commerce of mankind. No talk of "Isolation" when it comes to sewing-machines, to typewriters, to tobacco, wheat and oil. Business is waking up to what it will mean if Asia's eight hundred millions acquire a taste for

the things of the West. Someone has figured it out that if by a whim of fashion every Chinaman added six inches to the tail of his shirt, it would advance the price of cotton in the New York market not less than 15%. On the authority of consular reports during 1919, one new American firm, on the average, arrived in Shanghai per day! The National City Bank of New York has fifty branches in foreign lands. The International Banking Corporation has twenty-seven branches in nine foreign lands. "Do Business Abroad" was the slogan of a recent meeting of captains of industry, bankers and exporters held in Boston. Foreign trade, they told us, was to be the industrial salvation of New England.

All this means that vast sums of money will be spent for salaries, equipment, surveys, and the free distribution of goods for advertising ends with no immediate expectation of profitable results. It is the long view our merchants take here. The policy is to gain a foothold, study the market, and wait for far-off returns. In a word, it is business acumen of the highest order—the application of foresight, faith and courage to the commercial development of the world.

British merchants and capitalists long ago accustomed themselves to the demands of a service overseas. The faith which leads to the promotion of steamship lines, the building of harbors, the construction of railways, the opening of mines, runs in the blood of the business men of London, Birmingham, Liverpool, and Glasgow.

The far reach of commercial faith impressed the writer when traveling on the Benguella Railroad in Angola. Here was a trunk-line under construction from Lobito Bay, on the west coast of Africa, to a point on the Cape-to-Cairo Road in the very heart of the Dark Continent. After running along the barren coast to Benguella, the

road struck eastward through a range of mountains, ascending 5,000 feet to the interior plateau, whence its course was laid through the jungle to Katanga, 1,200 miles away. Extra heavy rails, steel bridges, a rack and pinion device for the steep grades that requires a special type of locomotive entailed enormous expense. Ten years or more might be consumed in completing the line, and no returns were possible until Katanga was reached. Yet capital in large amounts came pouring in. Why? Because at Kantaga was copper, and copper, to the minds of the London projectors, was "King."

Are there no other treasures in Africa worthy of a similar expenditure of energy and faith? How about the treasure in human life? What will the railroads and mines be worth to Europeans if the African becomes an enemy? When will the business men of Christendom learn that a modest expenditure of money, compared with the amounts they devote to commercial schemes, would, under the blessing of God, produce world conditions where business enterprises would yield far surer and far larger rewards than is the case today?

Take an example drawn from the annals of the World War. The National Geographic Magazine for October, 1922, thrilled us by its account of the destruction of the German power on Lake Tanganyika, in Central Africa, by a tiny British expedition. It appears that by means of a steamer on the lake the Germans were able to stand off the efforts of the English and Belgians to penetrate the German territory from the west. In 1915 the British Admiralty, under the leadership of Frank J. Magee, R. N. V. R., undertook to transport to the lake, two boats forty feet long, with guns, stores and ammunition, from the nearest point on the Cape-to-Cairo Road. The plan entailed building a road 146 miles long through the

jungle, and the performance of engineering feats which would have staggered any but the most intrepid souls.

The utmost secrecy was necessary to the success of the expedition, yet Magee, with his twenty-eight white men and his thousands of native helpers, had to level down the steep slopes, throw bridges of timber across river-beds, uproot giant trees, blast huge boulders, fill a gorge forty yards wide and twenty yards deep, and climb a plateau 6,000 feet above sea level. Enormous quantities of stores had to be transported on the heads of natives, and traction-engines supplied with water by women carrying gourds from springs many miles away. Cables were used in hauling the boats up the steeper hills. When, after these herculean labors, the lake was reached, a harbor had to be established and a breakwater built in order that the boats might be launched and equipped.

All this work was successfully performed, and without a scrap of news getting out. Magee sallied forth upon the waters of Tanganyika, located the German steamer, gave chase, sent twenty-five shells through her hull, forced a surrender and opened German East Africa to the army of the Allies. The engagement lasted ten minutes!

"No single achievement during the war," remarks the Geographic Magazine, "was distinguished by more hardihood and resourcefulness." It reveals what man can do and dare when the spirit of enterprise and of patriotism dominates the will.

No one need hesitate to compare the labors and achievements of the greater missionaries with these exploits of the followers of government and trade. Certainly not in the continent Livingstone explored and where he preached. In certain respects, the missionary and the promoter of giant enterprise are kindred souls. Livingstone himself drew inspiration from the fidelity and energy of the

servants of his Queen. In one of his letters to his brother Charles, who was living in America, written at the time Livingstone's wife and children were departing for England, in order that he might penetrate to some point in Central Africa whence he could locate a route to the coast, we find this pathetic remark:

> If the Directors agree to my proposal, I shall then wend my solitary way into the region of the Zambesi and spend, if I live, two years hard at work in a state of widowhood. I shall feel parting with the children much. It will be like tearing out my entrails, but more is done every day for Queen Victoria, and no boo-hoo about it. I hope I am not such a sorry sojer to my Captain as to fail in my duty. Pray for us; they will be orphaned, but there is a father to the fatherless, and I believe he will accept my work and my sacrifice.

APPLYING THE TEST

We owe it to the missionaries that the Church has kept alive the spirit of boldness and adventure which was so characteristic of the early disciples. But how about a contribution of boldness and venturesomeness on the part of the rank and the file of the Church at home? Granting that for the most part they assent to Christ's program for the world, can it be said that they are displaying the daring initiative and the forgetfulness of self which rightfully belong to such an undertaking? Does the spirit of the missionary find its full counterpart in the spirit of the man in the pulpit, of the man at the end of the pew? Do we mean business as the men and women we send to Africa, India, China, Persia, mean business in our purpose to make Christ known to the inhabitants of the earth?

Let us see.

Do we mean business when we fall down on the annual church apportionment so that great missions receive less than one-half of what the budget assigns them in a given year?

Do we mean business when salaries are kept, by our penuriousness, so low that the missionaries are harried with anxiety over the running expenses of their homes, not to mention the education of their children, and furloughs are postponed and sometimes refused because of inability to live on the meager salary during a stay in America?

Do we mean business when we require the missionaries to put up with tumble-down buildings, as inadequate as they are insanitary, a sorry misrepresentation to the natives of the standards of our civilization at home?

Do we mean business when we force many of our doctors, who have had the best training America can afford, to put up with the equipment of fifty years ago, force a hospital, with but one physician in charge, to close during his absence on furlough, and provide so few nurses that a trained nurse is a luxury to be received with special rejoicing?

Do we mean business when we acknowledge that the Christian school is the greatest factor toward the Christianizing of the East, and then maintain those schools on a level with second- or third-rate institutions at home?

Do we mean business when we allow our missionaries to break down from over-strain and work because for lack of funds young candidates who are eager to go out to their relief have to be kept at home?

Do we mean business when we can take it so lightly that great areas are unoccupied and vast populations unreached, as we know to be the case in Mexico, South

America, North Africa, the Sudan, the Congo, Mesopotamia, Turkestan, Tibet, Mongolia, Western China, Mindanao, and the Indian Archipelago?

Do we mean business when we fail to come to the rescue of our Mission Boards, year after year, as they find themselves struggling with debt and appeal to an irresponsible public in vain?

Do we mean business when the best showing we can make is that not more than half of our Church members after a century of home cultivation, admit interest in any work outside of the single parish in which they live?

Do we mean business when the average annual gift per member for Foreign Missions is $2.09, less than two-thirds of a cent a day in one of the wealthiest, and presumably, most generous of the denominations?

Do we mean business when the men of the churches continue unashamed to shove the work of the evangelization of the world on the women, and many of the women still know no better than to glory in the mite-box method of devoting all of two cents a week to the sublime task?

Do we mean business when parish committees continue to regard it good Church finance to caution ministers that they must be content with "what is left over after paying coal and music bills," if they insist upon embarrassing reminders of the Lord's work in the outside world?

Do we mean business when ministers, with a reputation for eloquence and devotion, that allow a year of Sundays to pass without one mention in sermon or prayer of their brethren at the front, who have given up all for the cause of Christ, "get by" without any protest from their people?

Do we mean business when wholesale measures are not put on foot to correct the deplorable lack of knowledge throughout the Church of what missions stand for, of what they are doing, and of how God is using this agency

for the mightiest of all demonstrations of the divineness of the claims of Christ?

Do we mean business when it is rare to find a parish which has any policy that requires real study on the part of the people generally of the facts and problems of missionary work?

Do we mean business when we take no pains to acquaint the people of the Church with the fact that the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

Would people who mean business continue to spend extraordinary sums upon organs, choirs, stained-glass windows, parish-houses, cathedral-like places of worship, on the ground that these minister to the religious and aesthetic tastes of *themselves,* while they bestow the trifles of benevolence upon the world for which Christ died?

To ask questions like these, is to obtain the answer. Making due allowance for the exceptions, it is plain that the Church, as a whole, does not mean business in respect to her major task. As President Julius H. Seelye, of Amherst, used to put it: "We are playing at missions." As a keen business man of today has put it, "We are whittling at the job."

GIVE AN ACCOUNT OF THY STEWARDSHIP

But enough of criticism and lament. Let us press on in a constructive way. There is an increasing number in the Church who want to do the right thing by every department of Christian activity at home and abroad, and who are in a mood to listen to what may properly be expected of them in support of the work overseas.

It is not our purpose to discuss what has come to be known as stewardship. Several excellent books have been written on the subject which emphasize the principle that

stewardship relates to one's talents, time, family, as well as one's wealth, because of ownership of God in all He creates and the trusteeship of man in all he receives.[1] These works favor a definite percentage of one's income for the support of philanthropic and religious enterprises. For the average minister, salaried official, or small merchant, the suggested rate is ten per cent. The argument which they present is an impressive one and should carry weight so long as the figure named is considered to be the minimum and not the maximum. There are those who give 25% or even 50% of their incomes and have plenty left for the enjoyment of life and future protection. The author has in mind a friend who reserves the tithe for living expenses and not for benevolence, giving 90% of his income away. The principle of a sliding scale of benevolence, as income grows, would appear to accord with the dictum of our Lord: "Unto whomsoever much is given, of him shall much be required." A general adoption of the principle and methods of stewardship would, beyond question, solve every financial problem of the Church, both locally and in the missionary realm. Coincidently, it would bring a spiritual blessing of incalculable value. It was in connection with the discussion of the paying of tithes that the promise was given: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

The working out of a general scheme of benevolence must be left to the individual conscience. Three practical and personal suggestions will be made here as to the

[1] "Money the Acid Test," David McConaughy Missionary Education Movement. "The New Christian," Cushman. Methodist Book Concern.

attitude one should take towards the foreign enterprise of the Church:

1. Your denominational Board is the unit among the forces of the Kingdom which you will naturally select to administer your loyal and generous gifts. The plan of joint labor and spirit of cooperation between the boards are such today that your own Board is the best agency you can employ to see that your gift is used where the need is greatest. See to it that the cause of missions has its rightful place week in and week out in the program of your local Church, that intelligent and persistent effort be made to secure an increased appropriation. See to it that the people know more and more of this great undertaking, and that they learn to love it through systematic study of its fields and operations. Read and circulate missionary books and magazines.

In this connection a brief but emphatic word is in order as to the value and obligation of national missions, in distinction from work abroad. No intelligent advocate of foreign missions will seek to minimize the tremendous importance of what they are doing, and even more of what ought to be done to make America Christian to the core. For her own sake, and for the world's sake, America must see to it that her national life is dominated by the spirit and teachings of Jesus. As Kresge has impressively pointed out, "The impact of our Western civilization on the Orient will be the ultimate factor in determining the fate of Christianity in the non-Christian world."[1] One of the greatest obstacles at present to the progress of Christianity is the materialism and irreligion that prevails in Europe and American commercial and social life. "Most of the influences which come out of

[1] "The Church and the Ever-Coming Kingdom of God," by Elijah E. Kresge, New York, Macmillan Company, 1922.

western lands to inspire young China," says Dr. Harry Emerson Fosdick, "are frankly irreligious." Missionaries complain of the loose behavior which characterizes so many American tourists as one of the heaviest handicaps they must overcome. Correspondingly, certain native leaders in South Africa who oppose Christianity contend that it is a religion discredited beyond recovery by the conduct of the white men who live among them. "Christianity," they assert, "is the white man's religion and what does it do for him or he for us? Let us root it out and have a religion of our own. Let us turn to Mohammedanism or some faith which will give us a square deal." It was a missionary from Bombay, Rev. J. F. Edwards, who appealed to America to be saved herself while she helps to save the world. "America," he remarked, "can help India to find herself, more than by praying and giving and sending. It can help by building a purer America, in Church and in home." Mr. Edwards quotes an Indian Brahman: "If your people in India, in Britain, or in America, were like your Book, you would conquer India in five years."

There is and can be no controversy or strife between home and foreign missions. The national and the international programs of the Church interblend at many points; each needs the other, each is necessary for a completed conquest of the world. It is for balanced and not exclusive beneficence we appeal.

2. Is it unreasonable to expect that people who believe in the ideals of world service, will stand ready to provide extra help when the regular support of the Church fails to meet the need? We believe not. Every conscientious member will get behind the canvass of his Church, when the budget appeal is made. He will at the same time make due allowance for the indifference of others, and for the

fact that no advance estimate can be expected to cover the emergencies and situations of a particular Mission country at a particular time. The work is vast; the times are big with opportunity; the leaven of education in the Church is slow in spreading; many still hold and act up to very narrow deas. It is the privilege of the loyal soul to fill the gap when the emergency appears. And if that be once a year, when the books of the Treasurer must close with a deficit, the better the chance for intelligent loyalty to reveal it worthy. Respond with the extra gift. Mail your check straight to the place of need and come to the rescue of the men who handle the affairs of the Kingdom in the larger way. The cause is too vast, too solemn to be left insolvent. Do all that is asked by your Church, and then do a little more. Be a second-mile Christian.

Give all thou canst; high heaven rejects the lore
Of nicely calculated less or more.

3. Plan, at the earliest possible moment, as God prospers you, to make an *investment* in the foreign work of your denomination, to become *A CAPITALIST FOR CHRIST.* Such investments are not made through Church envelopes, nor do they come in response to general appeals. Interest in missions must reach a higher pitch either as a consequence of travel abroad, or through long conversations with strong leaders in mission work, or through correspondence with men at headquarters, or as a result of a careful reading of books and magazines on the subject of missions. There is an element of ownership, of personal initiative in the lump sum that goes into such an investment, which can never obtain in respect to what goes on the plate with the gifts of the throng.

Look forward, then, to the day when you can support a missionary as your personal representative, your substitute abroad, when you can erect or equip a hospital,

build a Church, a school, or a residence, when, possibly, you can endow an institution which will bless mankind in countless ways after you are gone.

Apart from the commanding position it occupies with relation to the world's future good, in view of the enhanced value of money in oriental lands, the foreign work also offers an alluring field for investment. By reason of the simplicity of living conditions and the low cost of material and labor, ordinarily money in mission lands will go from three to four times as far as at home. When $10,000 will erect a noble church edifice in India, and $35,000 will make possible a capacious dormitory in China, your mission Board can make your investment in Missions count on an extraordinary scale.

For the man of vision, who would make an impression for Christ in some personal and sizable way, the world is full of opportunities. The secretary of your Mission Board is thoroughly equipped and stands ready to act as your broker in the investments of the Kingdom. He will "put you next" to chances of which Wall Street has never dreamed. He will put you into partnership with the most successful men on earth. He will guarantee you dividends for all time. And he will charge no fee.

MEN WHO HAVE MEANT BUSINESS

Thank God for the exceptions who can be depended upon for the extra gifts! They have made possible the impressive proportions of the work today. Without them the missionary over and over again would have been reduced to impotence indeed. Every local Church contains some more, some fewer whose hearts God has so touched that their fidelity matches that of the people at the front. Every secretary of a Mission Board can put his finger on spots where sacrifice is found. He knows

of the gift which means a summer vacation curtailed, an automobile not purchased, an overcoat made to last another year. There are times when he is strongly inclined to return a check coming to his desk, on the ground that the sender is carrying self-denial to the point of biting need. He could make out long lists of those who give as they pray, and pray after the manner taught by Christ.

One who journeys round the world is impressed by the number of substantial and often beautiful buildings in mission compounds that bear the names of noble men and women long since gone to their reward. He discovers that for the most part the mission plant has been made possible by personal gifts, that the hospitals, the dispensaries, the academies, the colleges, and the more conspicuous church edifices, are not as a rule paid for by the Board out of general income, but through the generosity of individuals who respond to special appeals. The mission field is dotted over with personal investments already made.

The extensive medical plant at Miraj, India, associated with the name of the famous Dr. Wanless, was made possible by a gift of the late John H. Converse, of Philadelphia, widely known as the President of the Baldwin Locomotive Works. We understand Mr. Converse regarded this gift as "the best investment" he had ever made. Before his death in 1910, he had the gratification of knowing that nearly half a million sick had received care and treatment as a result of his far-visioned generosity.

An original investment of $10,000, by the late Louis H. Severance, of Cleveland, inaugurated the superb medical work of Dr. O. R. Avison, of Seoul, Korea. So well was Mr. Severance pleased with his initial donation that he multiplied it ten-fold. "The Severance Hospital and

College" stand today as a center of medical relief for the Korean nation, and, incidentally, are a monument to a noble-minded business man.

A gift of $20,000 from the late Horace B. Silliman, of Cohoes, N. Y., made possible the industrial school at Dumaguete, in the Philippine Islands, where each year, one thousand Filipino youths are trained for citizenship and for Christian service.

More than a score of institutions of learning in various parts of the world benefit from "The D. Willis James Foundation for Higher Education," of $1,000,000, made in 1919. So far as we know, this is the largest sum ever given to a Foreign Mission Board by a living donor at one time. The gift of Arthur C. James, the son, perpetuates the memory and influence of one who was conspicuous in the business world as the President of "The Phelps Dodge Corporation," and in religious circles as the Vice-President for many years of the American Board of Commissioners for Foreign Missions.

The name of John F. Goucher is honored in educational and philanthropic circles for Goucher College in Baltimore, which he founded and which now bears his name, and also because of the breadth of his generosity in foreign lands. Dr. Goucher, as a Methodist minister, entered into a marriage which "wrought a union of vision and wealth." For twenty-five years, with the aid and companionship of his noble wife, Dr. Goucher devoted himself to large plans for the Kingdom. After building fifteen churches in the United States, he turned to India as a field of investment. As a result of careful investigation, he decided to specialize in the support of village elementary schools and those helped by him eventually reached the number of 120, divided equally between boys and girls. For years, Dr. Goucher received stated reports

of the standing of every pupil enrolled in his schools. His graduates are to be found in many parts of India today, as pastors, teachers, and characterful business men.

Later in life, Dr. Goucher turned to the promotion of higher education in the Far East, and left a record which marks him as one of the greatest benefactors of the race. He purchased twenty-four acres of ground in the city of Tokyo, which he presented to the Anglo-Japanese Methodist College as its campus, on which a building stands today as his memorial. His generosity made possible the founding of "Pai Chai," the highest grade Methodist school in Korea, which eventually became affiliated with the "Union Chosen Christian College." "The West China Union University," at Chengtu, traces its origin to a gift of land and cash from Dr. Goucher. From the beginning he was the chairman of the Board of Directors of this widely influential institution.

Dr. Goucher was as liberal with his time and talents as with his money. In later years he served on many committees and boards, denominational and interdenominational, and made numerous journeys to the foreign field. After his death in 1922, it was stated that he had made not less than five hundred trips between Baltimore and New York on business connected with missionary and religious enterprises, that for similar purposes he crossed the Atlantic twenty-five, and the Pacific eight times. Asked toward the close of his life, how he would invest a million dollars in Christian work, he replied: "I would make no contribution to any form of Christian activity unless it were coordinated to the *larger movements of the Kingdom.*" Specifically he advised concentration upon "related units of a great *interdenominational system of Christian education.*"

How would you like to be described as "The man with

the heart of God"? This characterization came unsought to a New England manufacturer, still living, because he sent ten Chinese pastors into Northern Shensi, where no missionary work had ever been done. Within two years, ten walled cities were entered, ten churches were started, nearly 1,000 converts were gathered, mostly of the upper classes, and the work was spreading on every side. Then it was a group of converts, 680 in number, sent a message of love and appreciation to him in the form of a beautiful silk banner, with this inscription: "You sir, have the heart of God. We owe it to you that the grace of God has come to us here in Shensi. How can we thank you? We are utterly unable to do so. Words completely fail." Was ever a more beautiful testimonial received!

This was the beginning of a remarkable work. Add five years and we find seventy churches established in as many cities and towns; also 152 preaching places, with converts of high and low degree, a mighty stream. In the year 1922, as the result of quiet work on the part of Chinese pastors and people, 2,615 new names were added to the roll, and Christianity had so accredited itself among the official class that petitions were received for the establishment of scores of churches and schools in county-seats and leading towns of the province. The original investment was $1,000 per year. Much more than that is now spent, but the investor is urging the enlargment of the work, verily believing that if his life is spared and he is prospered in business, Shensi will become a stronghold for Christ.

The Shensi enterprise is but one of many investments this far-visioned business man has made. In Africa, in India, in Japan, in five other parts of China, his money is at work, pushing out the frontiers of Christ. His con-

cern is to help give the Gospel to those who have never heard. Others, he holds, will aid to furnish education and medical relief. "My specialty is to send out preachers who would not otherwise be sent, who will tell the Good Tidings where otherwise the people would not hear." He is supporting today 228 native pastors under the Foreign Board of his Church.

In view of the superlative opportunities of our time, who can doubt that men and women of means in increasing number will ask, "Where can I make my money count, too, in a large way for the establishment of the Kingdom of Christ?" John H. Converse, Louis H. Severance, Horace B. Silliman, Arthur C. James, John F. Goucher, and the unnamed manufacturer point the way and set the pace for hundreds, nay thousands, in our Churches who might be spreading truth and light in similar ways and be drawing dividends beyond the calculation of man.

IN THE NAME OF GOD, AMEN!

In the old days, when the making of a will was regarded as a religious act of great solemnity, it was customary to begin the document with the phrase, "In the Name of God, Amen." It served to remind the testator that the disposal of property at death was an act to be performed in the presence of God, in recognition of the principle that only those bestowments were legitimate which accorded with the divine purposes for the world. It was as though God Himself signed the will. This by no means precluded suitable attention to the needs of one's family and friends, or to the aid of institutions near at hand. It did, however, suggest the world sweep of the divine plan, and lend itself naturally to the aiding of those enterprises which bear upon the betterment of the

race. As someone has said, "Our will is the last message that we can give to the world. Let our last message, like that of Christ, be one of love for all mankind."

In every large Church body, a very considerable proportion of missionary income comes in the form of legacies. There have been times when the work would have been set back in a serious way but for the fact that years before some obscure man or woman made a testament of love and of far-visioned helpfulness. There have been legacies which opened new areas to the Gospel, others which made possible centers of light and healing for immense populations. The American Board received its first great impetus through a legacy. Organized in 1810 as the result of a great spiritual awakening, it found its way blocked for lack of funds. Men were forthcoming who were desirous of going out as missionaries, and there were those willing to attend to the work of administration. Then it was that God put it into the heart of Mrs. Mary Norris, of Salem, Mass., to write a clause in her will bestowing on the Board the sum of $30,000. On her death in 1811 the money became available, which has made possible the launching of the work on a much broader basis than had been deemed possible. Of interest, too, is the fact that the second legacy left to this Board was from a servant girl named Sally Thomas, of Cornish, N. H., who saved the sum of $500, from her scanty earnings of fifty cents per week, which she gave "for the spread and support of the Gospel among the heathen" upon the advice of her pastor.

One thinks, in this connection, of Sir Thomas Morton, a manufacturer of Falmouth, England, who bequeathed to the mission Boards, $1,875,000 to be used to establish new mission stations; of the famous Arthington bequest of $4,500,000, divided between the London Missionary So-

ciety and the Baptist Society of England. Peculiarly gratifying is it to recall Rev. Charles Avery, a Methodist local preacher, who left a little over $100,000 as a perpetual fund "for the propagation of the Christian faith."

The story of striking legacies could be extended indefinitely, since the missionary regions of the earth are dotted with memorials and institutions created by this form of benevolence. One instance, however, transcends all others in suggestive value: the John Stewart Kennedy legacy of 1909. In a will as remarkable for its balance and astuteness as for its generosity, this new York merchant bestowed the sum of thirty million dollars upon institutions and organizations at work for the welfare of the human race. This is one of the greatest wills of history, and may well serve as a model for years to come.

Mr. Kennedy was born in Scotland, which accounts for a number of his fine traits. In drafting his last will and testament, after he had made numerous personal bequests, he felt constrained to give expression to his sense of obligation toward the land where he had amassed his wealth. His words are worthy of quotation. "Having been greatly prospered in the business which I carried on for more than thirty years in this my adopted country, and being desirous of leaving some expression of my sympathy with its religious, charitable, benevolent, and educational institutions, I give and bequeath out of the rest, residue and remainder of my estate, after payment in full of all the gifts mentioned in the foregoing articles of this my will, the following legacies." There followed a list of forty-six institutions at home and abroad which became beneficiaries under the will.

Some of the characteristics of this document are worthy of remark. Mr. Kennedy made no gift to perpetuate his own memory or to bear his own name. The will con-

tains no suspicion or hint of self-advertising. No hampering conditions are attached to his bequests. There is no suggestion even of the control of "the dead hand." "For the uses and purposes of said society" is the recurrent phrase as he remembers one missionary organization after another of his own and other denominations. The extent and range of his bequests is remarkable: his family, his friends, his employees, an array of colleges, the Y. M. C. A., the Y. W. C. A., the Public Library, the Metropolitan Art Museum, various local charities, hospitals, mission boards at home and abroad. Mr. Kennedy very properly favored especially the enterprises of his own denomination (Presbyterian) but he ranged far afield and aided colleges of other connections, as well as several on a union basis. He devoted something over $3,000,000 for distinctly foreign missionary work. Withal he followed the principles of scientific benevolence, and selected the organizations which had accredited themselves for broad planning and sound administration. President Hyde of Bowdoin College used to say, "A noble rich man is the greatest achievement of God." John Stewart Kennedy did as much as any man we can recall to prove the saying true.

THE ANNUITY WAY

The donation of capital funds for the extension of Christianity is not confined to the form of legacies to Mission Boards. In recent years the annuity arrangement has come into vogue, and is proving advantageous to the Boards and to donors alike. For those who would be free during their later years from the trouble and anxiety incident to the care of investments, an annuity with an established Foreign Mission Board offers advantages of a very high order. The rates are as liberal

as sound business principles allow, the payments are regular, the security is unsurpassed, the relief from care is complete, and the objective is the noblest in the world. In addition, the cost and delay involved in the settlement of estates is avoided. Under the annuity plan the property has been transferred to the society of one's choice and thus becomes available for the uses of the society as soon as the need of income ceases. In the case of legacies it is well to have in mind that legal delays are inevitable and are often prolonged, that litigation may arise, and that taxes and costs may eat heavily into the estate. These considerations it is particularly pertinent to recall in certain states, which limit the proportion of property which can be devoted to philanthropic ends, and also disallow legacies executed not longer than three, six, or twelve months before the date of death. All such liabilities are avoided by the annuity process, by which one may rest in the assurance that at the earliest possible moment, following his demise, his undiminished gift will be at work for the Kingdom, in the way agreed upon when the contract was signed.

This plan commends itself to people of large and small means alike. Gifts of $10,000 and of $500, are accepted side by side by Mission Board directors, and uniform satisfaction results. Gifts are often made for the benefit of dependent relatives and friends, and thus a double object is secured. People on moderate incomes, such as school-teachers and clerks, not infrequently take out annuities as a stated method of saving. We know of a teacher on a very modest salary who has made twenty-nine annuity gifts, totalling $14,000, as a provision for her support in old age. The thought that at the same time she is building up a fund for the evangelization of the

world lends to the process of saving the romance of a great ideal.

In these days of rapidly changing conditions in the financial and political world, the making of wise investments is a problem of no mean proportions. The public has learned that property which is "gilt-edged" today may be of little or no worth a few months hence. It is a real service, then, that Mission Boards of long experience and high credit in the financial world can render to those who are in search of the greatest possible security, for themselves and for the interests in the Kingdom which they would serve. The indications are that an increasing number will turn to annuities, as, on the whole, the safest and most effective means by which one's capital will finally become the capital of Christ.[1]

THE HEAD OF THE CONCERN

This book is addressed primarily to laymen, especially those engaged in business pursuits. It so happens, however, that the minister is the man upon whom the mission enterprise depends above all others. From the standpoint of transmitting information and securing funds, the minister is the head of the concern. Without his hearty cooperation and aggressive leadership the best of plans will fail. There is absolute agreement among missionary leaders on this point. Everything proceeds from the local Church—candidates for missionary service, the money for the conduct of the work, the men at headquarters who administer the funds, the spiritual and humanitarian interest which underlies the entire under-

[1] In certain of the Mission Boards the term annuity is not used, the arrangement being designated as "The Conditional Gifts Plan." The method, however, is the same, the money or property is given to the Board under the condition that interest at an agreed upon rate shall be paid during life.

taking. The minister, under normal conditions, dominates the local Church. If he is lacking in mission vision, initiative, persistence, or tact, the enterprise will not be made to grip the imagination of the people or enlist their hearty support. A minister who cannot see ten miles beyond his parish may not be expected to stir his laymen to envisage a world in need.

Let us be quite frank at this point. The modern minister is an overworked man. He is the servant of the parish, and also of the community and the denomination. He is full of perplexity as to the right division of his time. Under the complex conditions of modern society he finds himself involved in a network of administrative duties which would be shared in a business concern by a staff of well-paid and well-seasoned officials. He is expected to be a preacher, a pastor, a teacher, an educational superintendent, a writer for the religious and secular press, an organizer of guilds, and a public functionary, all in one. What chance is there that he will become also a promoter of missions at home and abroad? The day cannot be far distant when the situation will be relieved, if not fully cured, by the combination of competing churches in the same neighborhood and the employment of a multiple ministry in every considerable local parish. In the meantime, the over-burdened minister is entitled to all the sympathy at our command. It is no wonder that at times he yields to the pressure of the things which are near to the detriment of those which are far away.

We realize, too, how much ground there is for the feeling on the part of many ministers that pretty much every organization under heaven tries to exploit the Church as a mine of unlimited wealth, and how real the danger is that even the causes essential to the very life of the Church, caught in this maelstrom of appeals, may get this

same smirch attached to them, i.e., that their advocates look upon the Church principally as a money chest from which indefinitely large sums may be taken, calculating that as soon as these are spent, equally large sums will be immediately forthcoming.

Nevertheless, the obligation not of our own choice that rests upon us to give Christ to the world and make each group of Christians a center of influence which shall know no bounds, is a clear and compelling one. No earnest Christian leader will wish to retreat at that point. We must be world Christians or no true Christians at all. No lesser Gospel than that of the Son of Man will be adequate for parish or province. If some of the multiple duties which now claim the minister's thought and time must be eliminated, let the principle of rejection be, not as between the near and the far, but as between what is essential and what is non-essential in the program of Christ.

A group of young missionaries about to sail once asked Dr. Johnston Ross, of Union Theological Seminary, how he came to be such an ardent advocate of foreign missions. In reply he related an incident connected with his pastorate in Edinburgh. One day he was standing with John MacNeill, the well-known evangelist, on "The Mound," watching the procession incident to the opening of the General Assembly of the National Church. The king sends a lord high commissioner to it, who opens the meeting as his representative and authorizes the Assembly to proceed with its work. The commissioner is convoyed to the assembly hall by a great parade. Along with the moderator, he is seated in a gorgeous car, drawn by milk-white horses, gaily caparisoned, with outriders, trumpeters, banner-bearers and what not—a gorgeous spectacle. This procession is one of the great shows of the

year, and everybody turns out to see it pass. As the pageant swept by that day, the whole business impressed Ross as so absurd in its pompous irrelevance to anything Christian, that he said to MacNeill, "John, what do you suppose the Lord Jesus thinks of this?" Ross glanced at his face to see why MacNeill did not reply and saw that he was gazing into the skies, his eyes suffused with tears. Then lapsing into Scotch, MacNeill remarked, "He's thinkin' naethin' ava'; he's ower thrang!" (He's thinking nothing at all; he's too busy.) Mr. Ross said the words pierced his soul like arrows. The thought came to him with overwhelming power that the Lord Jesus is a very busy man, and that He does not concern Himself with many of the petty things which consume the time of some ministers. It led to a conscientious examination of his ministerial program, with the purpose of determining what things were worth while and what were of little or no account. As a result of this process, he formed a rugged purpose to give a very prominent place for the rest of his life in thought and plans to the work of foreign missions.

Dr. Theodore T. Munger used to assert that his fellow ministers who neglected to press the foreign missionary appeal, did not believe in their own religion. He argued that universality is the essence of the theistic belief, that because a man is a monotheist he must also be a missionary. The two are inseparable—one God, one religion for the human kind. When we add the compulsion of Christ, the case becomes so strong that to deny in practice, if not in theory, the world-mission of the Church is to deny the faith. Those who are familiar with Dr. Munger can imagine the pungency with which he could press his point in the assemblies of his brethren.

Quite other than a failure to appreciate the universal

aspects and offices of our faith, we are of the opinion, accounts for this lack on the part of ministers, where it is found. It is due rather to too great absorption in Christianity as a system of universal truth. Just because the Gospel is so wonderful, so far-reaching, so compelling in every realm of thought, it is easy for the minister of scholarly tendencies to become lost in wonder, love and praise in the contemplation of Christian truth and leave to chance the organization of that truth for the conquest of the world. We need to be reminded at least once a week that Christianity is *good news* which the world is waiting to hear.

With the best of intentions, the minister will sometimes give the impression of small interest in the enterprises which do not come under his immediate observation and control. "We business men feel that you ministers are not selling us this missionary proposition," said a prominent merchant to his pastor not long ago. It seems he had been attending a conference in the neighborhood, where several of his associates had gotten together and decided that the ministers were to blame for the poor showing in missionary giving which appeared in the reports. Now this particular minister had persuaded his Church to adopt a foreign missionary as their representative abroad and had sought, by what he considered to be effective measures, to promote the entire range of missionary endeavor at home and abroad. Yet this keen-minded man from the pews maintained that the proposition "had not been sold." Evidently something more than casual mention from the pulpit is necessary if missions are to get the attention they deserve in the face of the competing themes of our time.

With gratitude we bear witness to the number of ministers who place the cause of missions in the forefront of

their program of thought and study, who find time to read missionary books and magazines to some purpose, who weave missionary material into their regular preaching, who give exclusively missionary addresses on occasion, who keep their people informed of the facts of missionary progress, who maintain a thoroughgoing system of missionary finance, and who entertain no higher ambition for their people than to persuade them to consider themselves an integral part of the missionary enterprise throughout the world. There are many ministers who refuse to put any smaller interpretation upon their office than that they are the head of a world concern.

THE ISSUE

"Thy Kingdom come *on earth.*" We pray it; but do we mean it? Do we mean business in our prayers? Do we work and give as though we expected the Lord's prayer to come true? The time has come for the Christian people of Europe and America to face the extremely heavy obligations laid upon them by that prayer or see the world given over to the forces of selfishness and misrule. Especially is this true of the people of the United States and Canada, lands favored of God above all others on earth. Will America do her part to carry Christian civilization to the ends of the earth?

Mr. H. G. Wells, in his "Outline of History," tells how the Mongol Emperor, Kublai Khan, who ruled over China and large portions of western and central Asia and Russia, in 1269, despatched envoys to the pope at Rome, to ask that one hundred missionaries be sent to his capital in order that his people might be taught the things of Christ and a better understanding be brought about between the East and the West. This story is told in detail by Marco Polo, from personal knowledge of what trans-

pired, and we quote his words rather than the brief summary by Mr. Wells. Says Marco Polo, "He (the emperor) begged that the pope would send as many as an hundred persons of our Christian faith, intelligent men, acquainted with the seven arts, well qualified to enter into controversy, and able clearly to prove by force of argument, to idolaters and other kind of folk, that the law of Christ was best, and that all other religions were false and naught, and that if they could prove this, he and all under him, would become Christians and the Church's liegemen. Finally he charged his envoys to bring back to him some oil of the lamp which burns on the sepulchre of our Lord at Jerusalem."

This remarkable message reached Rome at a time when there was a vacancy in the papacy, because rival factions in the college of cardinals could not agree on the new pope, and it was two years before Gregory X despatched two Dominican friars to convert the greatest power in Asia to the rule of Christ. The emperor asked for one hundred, and the Church answered with two. And those two, appalled by the length and perils of the journey, turned ignominiously back after they had reached Armenia. Most pertinently does Mr. Wells remark: "All Asia was white unto harvest, but there was no effort to reap it."[1]

That chance, possibly the greatest in the history of the post-apostolic Church, was lost because nothing of the conquering fire of the early Christians remained to put it into play. Have we that fire today? Are we a conquering host, or a set of comfortable folk who enjoy the Christian plan because it insures our own entrance into the Kingdom of Grace?

[1] Outline of History (original edition) II, 118, 127. Macmillan.

Once more, as in the far distant generation of Kublai Khan, Asia is offering herself to the Church of Christ. And not only Asia, but great areas of Africa and of the Island World. After six centuries have rolled by, again the trend of thought and of nationality is toward Christ and the Church. Not from an emperor, but from a myriad throng comes the invitation today, not to mediaeval Rome, but to England, to America, to the enlightened, the freedom-loving, the Protestant nations of the West. They care little for the sacred oil, much for the sacred Book. There is no lack of those who would go. Call for one hundred, call for five hundred volunteers, and the response will be at hand at once. Our choicest young people stand ready to go. They care nothing for peril and toil. They will carry no sectarian message. Joining forces with the thousands already on the ground, without regard to name or sign, they will labor for the Kingdom of our common Lord.

Where lies the trouble today? Not with the people of mission lands; not with the youth of Christian lands; it lies with the men and women of means in the churches at home, who consider themselves disciples of Christ but have not come to understand what is the chief business of Christ.

Let us hear the conclusion of the whole matter. *The Church has the word for which humanity waits. Whether the Church will give or withhold that word is the supreme issue of our time.*

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